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MINISTRY OF PUBLIC SERVICE, GENDER AND YOUTH AFFAIRS

KENYA YOUTH EMPLOYMENT OPPORTUNITIES PROJECT (KYEOP)

SOCIAL ASSESSMENT REPORT FOR MARGINALIZED GROUPS

DECEMBER 2015

Abbreviations And Acronyms

CoK Constitution of Kenya **CPS** Country Partnership Strategy **CSO** Civil society organizatioons Environmental and Social Impact Assessment **ESIA FPIC** Free, Prior and Informed Consultation **GOK** Government of Kenya **GRM** Grievance Redress Mechanism **ICT** Information and Communication Technologies **IDA International Development Association KEPSA** Kenya Private Sector Alliance Ksh Kenyan Shilling M&E Monitoring and Evaluation **MLSSS** Ministry of Labour Social Security and Services **MSEA** Micro and Small Enterprises Authority NGO Non-Governmental Organisation **NITA** National Industrial Training Authority OP **Operational Policy** BP **Bank Policy PAD Project Appraisal Document PAP Project Affected Persons PCU Project Coordination Unit PDO** Project Development Objective **PSC** Project Steering Committee **PRA** Participatory Rural Appraisal **RRA**

RRA Rapid Rural Appraisal UN United Nations

UNDRP Declaration on the Rights of Indigenous Peoples

US\$ United States Dollars

VMG Vulnerable and Marginalized Groups

VMGF Vulnerable and Marginalized Groups Framework

VMGF Vulnerable and Marginalized Groups Plan

WB World Bank

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We would like to state that the opinions expressed in this report are purely those of the authors based on observations and findings during the study. The authors take full responsibility for any errors of commission or omission that may be found in the report.

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Executive Summary

This report presents the findings and recommendations of a social assessment of youth from Vulnerable and Marginalized Groups in areas targeted by the Kenya Youth Employment and Opportunities Project (KYEOP). The assessment was undertaken by a technical team from the Directorate of Youth Affairs in consultation with the World Bank Social Safeguard team. This assignment was carried out according the World Bank's Operational Policy OP 4.10 which provides guidelines for social assessment including the principle of free, prior and informed consultations for projects concerning the Vulnerable and Marginalized Communities/Groups (Indigenous Peoples). The assignment has also been carried out according to the provisions of the Constitution of Kenya (CoK) 2010 on Vulnerable and Marginalized Groups.

KYEOP triggered the OP 4.10 of the World Bank and the applicable laws and regulations of the Government of Kenya. The OP 4.10 contributes to the Banks mission of poverty reduction and sustainable development by ensuring that development process fully respects the dignity, human rights, economies and cultures of indigenous peoples (VMGs). OP 4.10 is triggered when it is likely that groups that meet criteria of OP 4.10 "are present in, or have collective attachment to, the project area1." The OP 4.10 "ensures project implementation interventions fully respects the dignity, human rights, economies, and cultures of Indigenous Peoples by including measures to: (i) Avoid potentially adverse effects on the Indigenous Peoples' communities; or (ii) When avoidance is not feasible, minimize, and mitigate, such effects; (iii) Ensure that the vulnerable and marginalized people receive social and economic benefits that are culturally appropriate and gender as well as inter-generationally inclusive.

In compliance with the requirements of the OP 4.10, this social assessment of the Vulnerable Youth among VMGs was commissioned by the Directorate of Youth Affairs, within the KYEOP. The main purpose of the SA, among others, was to evaluate the KYEOP's potential positive and adverse effects on VMGs, recommend mitigation measures and examine project alternatives where adverse effects may be significant.

The Kenya Youth Employment Opportunities Project (KYEOP) development Objective is to increase employment and earnings opportunities for targeted youths. Youth between 16-29 years of age who are jobless and have experienced extended spells of unemployment or who are currently working in vulnerable jobs² will be the main beneficiaries of this project. The level of education of targeted beneficiaries will be Form 4, targeting youth in all the 47 counties in urban and rural areas .The four project components are:-

Component 1: Improving youth employability: This component responds to Kenyan employers who assert that youth from schools and training centers frequently lack the relevant work experience and competencies, including behavioral skills, needed for employment. The component will scale up the pilot Kenya Youth Empowerment Project providing targeted youth with training and work experience in the private sector with the goal of improving youth employment outcomes. The component will be implemented by the National Industrial Training Authority (NITA).

¹World Bank, Operational Policy (OP) 4.10 Indigenous Peoples, July 2005.

² Youth working in vulnerable jobs are defined as those working on their own (or self-employed), a contributing family member, or working for wages in a household enterprise with fewer than 10 workers.

Component 2: Support for Job Creation: This component will address key constraints and market failures that limit the demand for youth employment and their productivity once in employment. This component will include two sub-components, implemented by the Micro and Small Enterprise Authority (MSEA):

Component 3: Labour Market Information System (LMIS): This component responds to the problem of obtaining timely information about labour demand and supply, as well as career prospects in Kenya. Labor market information (LMI) helps stakeholders/actors in the labor market make decisions and formulate policies. This component will provide support to strengthen Kenya's Labor Market Information System (LMIS) in the form of providing a one-stop-shop access to information through the following: (i) Identification of LMIS users and information needs; (ii) Production of LMIS Content; and, (iii) Dissemination of LMI Content and Creation of Awareness.

Component 4: Strengthening Youth Policy Development and Project Management: The Component 4 will support capacity building for the Ministry of Youth, Gender and Public Service - Directorate of Youth Affairs and the management and coordination of the overall project. It includes three sub-components: (i) building youth employment policy development capabilities; (ii) evaluation of youth employment policies; and (iii) strengthening project management and coordination. The overall implementation, coordination and progress reporting of the activities under this component will be assigned to a Project Coordination Unit (PCU) under the Directorate of Youth Affairs.

The Social Assessment of the youth (16-29 years) among Vulnerable and Marginalized Groups (VMGs) was undertaken to analyze the social characteristics of youth among VMGs in the project areas in order to inform project preparation and implementation. Specific objectives for the Social Assessment (SA) were to;

- a) Provide baseline information on the demographic, social, cultural and political characteristics of the affected Vulnerable and Marginalized Groups (VMGs).
- b) Identify and analyze formal and informal institutions (stakeholder analysis), and elaborate a culturally appropriate and gender sensitive process for meaningful consultation with VMGs at each stage of project preparation and implementation, taking the review and baseline information into account.
- c) Describe the process of Free, Prior, and Informed Consultation (FPIC)³ used with the affected Vulnerable and Marginalized Groups.
- d) Review of the legal and institutional framework applicable to indigenous people in the project context.
- e) Assess, based on meaningful consultations with the affected indigenous people's communities, potential positive and adverse effects of the project and sub-project to the targeted group.
- f) Identify and recommend, based on meaningful consultation with the affected indigenous peoples' communities, the measures necessary to avoid adverse effects or, if such measures are not possible, identify measures to minimize, mitigate and/or compensate for such effects for such effects and to ensure that indigenous people receive culturally appropriate benefits under the project.
- g) based on the study provide recommendations for project design and implementation, including recommendations to ensure that project benefits youth from Vulnerable and Marginalized Groups (boys, girls and those with disability) in a culturally appropriate and sustainable manner.

-

³ A process that is culturally appropriate, gender and intergenerational inclusive, voluntary free of interference and non-manipulative

Participatory data collection was carried out through consultative meetings conducted following the process of free, prior and informed interactions in the six sampled VMG Communities⁴. Data collection instruments included; (i) a structured questionnaire to be administered to the youth (ii) FGD checklist guide for discussion with youth groups (iii) FGD checklist guide to be discussed with local leadership (chiefs, elders, IPO leaders) and key informants. The study reached out to 401 VMG community members.

The key findings of the SA as guided by the ToR include:

Socio-economic Demography of VMG Youth

- Youth with low levels of education among the VMGs was dominant. Of all interviewed 27.4% had completed secondary school level of education and a significant 4.8% never enrolled in school of which 80% were female.
- Not owning a National Identification Document (ID), by 83.6% of the VMG youth deny them opportunities to benefit from Government youth development initiatives such as Youth Enterprise Funds, Uwezo Funds among others.
- Ownership of mobile phones by 82.7% of the youth presents a great communication opportunity to KYEOP.
- Youth dependent of parents or guardian were 34.9% while 24% are casual labourers making them vulnerable

VMG perceptions of KYEOP

Stakeholders gave positive feedback about the project; they supported the project's objective to increase access to youth employment. Some of the significant, potential positive effects of the project to VMG youth included; (i) enhanced knowledge and skills (technical capacity) to engage in productive sectors of the economy; (ii) provision of employment resulting into increased incomes; (iii) enhanced civil awareness/empowerment among VMGs enabling them to know their rights and claim their entitlements (iv) reduced retrogressive cultural practices such as FGM and enhanced cultural values that preserve the unique communities; (v) increased socio-economic participation of VMGs at county and national level; (vi) improved leadership and organizational capacity for youth among VMGs.

Negative impacts of the project to VMG Youth included; (i) family breakdown that result from busy employment schedules that require one to be away from the family, thus the need for a sensitization on work-life balance (ii) exposure to alcohol, gambling and other "social vices", sensitization of beneficiaries on the negative effects of drugs and substance abuse required (iii) beneficiary communities rendered extinct due to intermarriages and assimilation to other dominant communities, thus need to sensitize the beneficiaries on the need to adhere to their cultural heritage (iii) loss of livelihood since they rely on traditional ways of for nourishment and survival. The beneficiaries will be introduced to decent, dependable and sustainable means of livelihood (iv) social disruption of the beneficiaries from their traditional way of life. They will be oriented on the modern way of life (v) existing tensions between VMGs and dominant communities in areas like Turkana and West Pokot, Turkana and Borana, Wakifundi and Wadigo and Ogiek of Mau and Kipsings and the project may provide an opportunity for such tensions to flare up into open conflicts. Project implementer

⁴ Ogiek, Sengwer, Turkana, Sakuye, Wakifundi and Tswakka

need to be sensitized on conflict sensitive approaches and especially the 'Do No Harm Approach' in development facilitation. Other mitigation strategies suggested included:

- active participation and involvement of VMGs in KYEOP activities through *free*, prior and informed consultations in all stages of the project
- fast-tracking implementation of the project with VMG lens
- sensitization and timely sharing of information with the VMGs through telephone, local radio stations ,county youth Affair departments and their local leadership (youth committees)

Some of the modification to the project that VMGs suggested included:

• Working with VMGs youth through their establish youth groups as opposed to the individual approach proposed in the project. This will see youth Groups vet applicants for trainings and grants.

Legal and institutional framework for VMGs in Kenya

The main legal and institutional frameworks applicable to VMGs is the Constitution of Kenya, 2010, which has a number of provisions on how the State should deal with minorities and marginalized groups, including all groups covered by the World Bank's OP 4.10. Some of the key provisions of the constitution that relate to minorities and marginalized groups include: article 27 that prohibits the State from discriminating against anybody on the basis of ethnic or social background or language among other provisions; (i) article 56 which mandates the state to undertake affirmative action programmes to fast track the integration of minority and marginalized communities into the mainstream social and economic life of Kenya; article 100 which mandates Parliament to enact legislation for ensuring representation in Parliament of minority and marginalized communities among other groups; (ii) article 260 which defines who the minority and marginalized groups are (and includes groups covered under the World Bank's OP 4.10); (iii) article 204 (1) which establishes the Equalization Fund for fast tracking development of basic services such as the provision of water, health facilities, roads and electricity to marginalized areas to bring them to per with other areas of Kenya; article 174(e) which mandates the county governments to protect and promote the rights of minorities and marginalized communities.

Strategy for enhanced participation of VMGs

VMGs proposed strategies that could enhance their participation and benefits from the project. These included:

- Enhanced outreach and awareness raising among VMGs youth on the project through local radio stations, community meetings, in consultation with local leaders including chiefs, Finance Based Organizations (FBO), Community Based Organizations (CBOs), mosques and churches, while others suggested road shows for enhanced publicity during project launching.
- Involvement of the community resource persons among VMGs to raise awareness of the project among VMG youth in the various villages.
- Engagement of the VMGs Youth Committees or establish such committees where they do not exist to oversee project implementation within their own communities.
- Involvement of the Council of Elders as a key stakeholder in implementation of the project for follow up and overseeing the management of youth projects.

During project implementation

The Project should have clear mechanism to ensure transparency and accountability which include:

- youth selected for training or grants should be known and endorsed by the youth committee from their respective communities
- selected beneficiaries names should be disclosed in the chiefs/sub-chiefs offices notice-board
- the project should have a portal for communication where VMGs youth can post their issues and concerns
- organize exchange programme for VMG youth on the best practices to help them learn and open ,up to youth initiatives from other communities

Recommendations

Based on the findings during the consultations with VMGs, the following recommendations are considered tenable:

- 1. Carry out awareness campaign of the project among the youth to enhance uptake and buy-in of the project. Target VMGs youth through mobile phones, community meetings, local radio media stations and local leadership (chiefs and assistant chiefs). National and county level VMG focal persons to ensure they participate and benefit from the project will be essential.
- 2. Review the provision of cash grants to support job creation since most VMGs preferred soft loans as opposed to grants. Further, the amount given to the youth should not be pre-determined flat rate but a range of ksh 2,000 to 100,000. Soft loans were believed to be building on already existing government initiatives on youth empowerment.
- 3. Strengthen County Government participation in the project. The Directorate of youth to engage and create awareness
- 4. Should enhance the buy in of the project among CoGs and county government officials. Clear joint modalities of project implementation and management at county levels should be put in place.
- 5. VMGs located in conflict prone areas such as the coastal regions and northern Kenya should have staff trained on conflict sensitive approaches and development facilitation skills. In particular, the "Do No Harm Approach" that will influence stakeholders' perceptions, altitudes and practices in delivering project outcomes including implementing agencies.
- 6. Establish structures to enhanced VMGs participation, through, youth committees at village level and inclusion of youth representatives at county level project steering committees. This will enhance the voice of the youth in project implementation and management.

1.0 INTRODUCTION AND BACKGROUND

1.1. Introduction

This report presents the findings and recommendations of a social assessment of Vulnerable and Marginalized Groups in areas to be targeted by the Kenya Youth Employment and Opportunities Project (KYEOP). The assessment was undertaken by a technical team from the Directorate of Youth Affairs in consultation with the World Bank Social Safeguard team. This assignment was carried out according the World Bank's Operational Policy OP 4.10 which provides guidelines for social assessment including the principle of free, prior and informed consultations for projects concerning the Vulnerable and Marginalized Communities/Groups (Indigenous Peoples). The assignment has also been carried out according to the provisions of the Constitution of Kenya (CoK) 2010 on Vulnerable and Marginalized Groups.

The KYEOP triggered the OP 4.10 of the World Bank and the applicable laws and regulations of the Government of Kenya. The OP 4.10 contributes to the Banks mission of poverty reduction and sustainable development by ensuring that development process fully respects the dignity, human rights, economies and cultures of indigenous peoples (VMGs). The OP 4.10 is triggered when it is likely that groups that meet criteria of OP 4.10 "are present in, or have collective attachment to, the project area5." The OP 4.10 'ensures project implementation interventions fully respects the dignity, human rights, economies, and cultures of Indigenous Peoples by including measures to: (i) avoid potentially adverse effects on the Indigenous Peoples' communities; or (ii) when avoidance is not feasible, minimize, and mitigate, such effects; (iii) ensure that the vulnerable and marginalized people receive social and economic benefits that are culturally appropriate and gender as well as inter-generationally inclusive.

The KYEOP will target vulnerable youths among the identified Vulnerable and Marginalized Groups and within the dominant societies in the respective counties in Kenya. Noting the targeting of youths from the marginalized communities and groups, as per the OP 4.10 and the CoK, 2010 article 260, is often faced with numerous challenges, there is need for an affirmative screening, mobilization, applying, selection and support to ensure they access the opportunities availed by the project. The Bank provides financing only when free, prior and informed consultations results into broad community support to the project affected Indigenous peoples (VMGs). The process of free, prior and informed consultations with the affected VMGs at each stage of the project and particularly during project preparations, consultations were held with VMGs to fully identify their views and ascertain their broad community support for the project.

The above targeting is aimed at ensuring that the concerned youths within the vulnerable and marginalized groups are not impacted negatively by the proposed KYEOP projects and subproject and that they fully and actively participate and receive the accruing benefits from the project and subprojects.

⁵World Bank, Operational Policy (OP) 4.10 Indigenous Peoples, July 2005.

1.2. Background to the Kenya Youth Employment and Opportunities Project (KYEOP) Project Description

The Kenya Youth Employment Opportunities Project (KYEOP) Development Objective is to increase employment and earnings opportunities for targeted youths. The main beneficiaries of the proposed project will be youth between 16-29 years of age who are jobless and have experienced extended spells of unemployment or who are currently working in vulnerable jobs⁶. The level of education of targeted beneficiaries will be up to Form 4. The Project will reach targeted youth in Kenya's 47 counties in urban and rural areas.

The project consists of four components. **Component 1** addresses the skills mismatch of youth by engaging training providers and private sector employers in offering training and work experience to targeted youth. **Component 2** responds to the need for job creation with initiatives to help launch new businesses, improve the productivity and job creation potential of existing micro-enterprises and among youth self-employed, and support innovative approaches to improving job and earning opportunities among the hard-to-reach youth. **Component 3** plans to improve access to and the quality of labor market information for skills matching. **Component 4** provides support for strengthening youth policy development, monitoring and evaluation, and management of the Project. Further details in the four components include:

Component 1: Improving Youth Employability

This component responds to Kenyan employers who assert that youth who come out of schools and training centres frequently lack the relevant work experience and competencies needed for employment. The component will scale up the pilot Kenya Youth Empowerment Project providing targeted youth with training and work experience in the private sector. The component will be implemented by the National Industrial Training Authority (NITA) in coordination with the Ministry of Youth, Gender and Public Service. This component will include four sub-components:

Sub-component 1.1: Provision of training and work experience in the formal sectors. This sub-component will provide targeted beneficiaries with three months of training and three months of internship experience with a formal sector employer. The training will include two weeks of life skills training, five weeks of core business skills, and approximately five weeks of technical skills training. At the conclusion of the internship, the youth may receive a job offer from the employer, pursue employment elsewhere, start a business, or pursue further education or training.

Sub-component 1.2: Provision of training and work experience in the informal sector. This sub-component will be especially suitable to vulnerable youth with limited education and to youth in rural areas. Its duration and training approach will be similar to that used in the formal sector, except that the trainer will be a master craftsman as certified by NITA. Contract will be made with master craftsmen and youth given the choice to choose among the various certified master craftsmen. On completion of the apprenticeship experience, a youth may attach himself or

⁶ Youth working in vulnerable jobs are defined as those working on their own (or self-employed), a contributing family member, or working for wages in a household enterprise with fewer than 10 workers.

herself to the same master craftsman or another master craftsman for extended training, pursue formal sector employment, or start their own business. In this latter case, NITA will be expected to link the apprentice with Component 2 services supporting the start of a new business with access to financing resources and business development services.

Sub-component 1.3: Improvements in the quality and relevance of training offered by Master Craftsmen. This sub-component will: Improving the quality of training offered by master craftsmen. This subcomponent will support the training and up skilling of up to 1,000 master craftsmen and Promote greater efficiency in the training market for traditional apprenticeships. This sub-component will include activities to expand the number of traditional apprenticeship trades for which standards have been developed and testing and certification instruments developed. Up to 20 additional apprenticeship standards and testing instruments will be developed and up to 35 existing apprenticeship standards and their testing instruments will be reviewed and updated as needed.

Sub-component 1.4: Enhancing NITA's Implementation Capacity. NITA will be expanding its services beyond its current levy-paid training for industry to reach unemployed and underemployed youths in urban and rural areas. This sub-component will help NITA strengthen its management and technical skills, provide contracted personnel to carry out some program activities and delivery of reports, introduce a management information system (MIS) designed to record and manage Component 1 business processes, and provide equipment and facilities as needed for carrying out oversight of the training and internship contracts.

Component 2: Support for Job Creation). This component will address key constraints and market failures that limit the demand for youth employment and their productivity once in employment. This component will include two sub-components and will be implemented by the Micro and Small Enterprise Authority (MSEA). Sub-component 2.1: Support for self-employed this sub-component supports employment and earnings generation among urban and rural youth by financing business start-up grants and relevant business development services (BDS). Sub-component 2.2; Catalytic interventions for job creation. This sub-component supports innovative interventions to create jobs for targeted youths by financing (i) a business plan competition for high-potential job creators, including support for business plan development and access to government procurement opportunities (AGPO); and (ii) an innovation challenge to identify high-potential interventions for creating economic opportunities for the hard-to-serve, and fund them to scale. These are considered to include youth that are the most vulnerable such as orphans; those living in one of the 14 marginalized counties or are from marginalized communities of Kenya; persons with disabilities or who are affected by conflict. ⁷The project will finance prizes for winning interventions proposed as part of the innovation challenge.

⁷The constitution defines "Marginalized community" as a traditional community that, out of a need or desire to preserve its unique culture and identity from assimilation, has remained outside the integrated social economic life of Kenya as a whole, or an indigenous community that has retained and maintained a traditional lifestyle and livelihood based on hunter or gatherer economy; or pastoral persons and communities whether they are nomadic or a settled community that because of its relative geographic isolation has experienced only marginal participation in the integrated social and economic life of Kenya as a whole. http://www.wipo.int/wipolex/en/text.jsp?file_id=207673#LinkTarget_21360.

Component 3: Improving labor market Information: The component responds to the problem of obtaining timely information about labour demand and supply, as well as career prospects in Kenya. Labour market information (LMI) helps stakeholders / actors in the labour market make decisions and formulate policies. This component will provide support to strengthen Kenya's Labour Market Information System (LMIS) in the form of providing a one-stop-shop for access to information through the following: (i) Identification of LMIS users and information needs; (ii) Production of LMIS Content; and, (iii) Dissemination of LMI Content and Creation of Awareness.

The project is implemented by four agencies of the Government of Kenya (GoK), comprising of The Directorate of Youth Affairs, The Ministry of Labour, Social Security and Services (MOLSSS), National Industrial Training Authority (NITA) and Micro and Small Enterprises Authority (MSEA) in the Ministry of Industrialization.

The activities of these agencies, within the KYEOP will be coordinated by a centralized Project Coordinating Unit (PCU) based at the Directorate of Youth Affairs (DYA) Ministry of Public Service, Gender and Youth Affairs.

1.3. Rationale of the Assignment

The Social Assessment of the youth (16-29 years) among the VMGS was undertaken to analyze the social characteristics of youth among VMGs in the project areas in order to inform project preparation and implementation. The specific objectives for the Social Assessment (SA) were to:

- a) Provide baseline information on the demographic, social, cultural and political characteristics of the affected Vulnerable and marginalized Groups (VMGs.) This includes identification of the critical issues and concerns, livelihood strategies among youth by gender as well educational levels. (What categories of youth exist among VMGs? what challenges do they face in securing employment?)
- b) Identify and analyze formal and informal institutions (stakeholder analysis), and elaborate a culturally appropriate and gender sensitive process for meaningful consultation with VMGs at each stage of project preparation and implementation, taking the review and baseline information into account
- c) Describe the process of Free, Prior, and Informed Consultation $(FPIC)^8$ used with the affected Vulnerable and Marginalized Groups;
- d) Review of the legal and institutional framework applicable to indigenous people in the project context
- e) Assess, based on meaningful consultations with the affected indigenous people's communities, potential positive effects of the project and sub-project to the targeted group. Determine the potential adverse effects of the relatively vulnerable groups (gender sensitive analysis) as well as VMGs in accessing opportunities relative to the dominant groups.
- f) Identify and recommend, based on meaningful consultation with the affected indigenous peoples communities, the measures necessary to avoid adverse effects or, if such

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⁸ A process that is culturally appropriate, gender and intergenerational inclusive, voluntary free of interference and non-manipulative

- measures are not possible, identify measures to minimize ,mitigate and /or compensate for such effects for such effects and to ensure that indigenous people receive culturally appropriate benefits under the project
- g) Include a gender –sensitive assessment of the affected VMGs perceptions about the project and its impact on their social, economic and cultural status.
- h) Based on the study provide recommendations for project design and implementation, including recommendations to ensure that project benefits youth from Vulnerable and Marginalized Groups (boys, girls and those with disability) in a culturally appropriate and sustainable manner.



Figure 1 : Sengwer VMGs Focus Group Discussions at Kapolet, Transnzoia County

2.0 STUDY APPROACH AND METHODS

2.1. Methodology

The SA consisted of literature review on previous studies of VMGs in Kenya, review of other social assessment documents on VMGs in Kenya⁹ and project documents¹⁰. Participatory field discussions were held, in line with the principles of free, prior and informed consultations (FPIC). Communities were mobilized by Youth County officers and Indigenous Peoples Organizations (IPOs) leaders in Transzoia, Nakuru, Isiolo and Kwale appropriate meeting venues were identified. A total of 11 youth officers participated in the mobilization exercise.

Data collection was carried out by the technical team and youth officers who had been sensitized on the data collection tools administered the questionnaires. A total of 300 questionnaires were administered. Key informants included community leaders, FBOs, chiefs, village elders, youth leaders and NGOs were also in the VMG communities.

Instruments of data collection included; (i) a structured questionnaire; (ii) FGD checklist guide for discussions; (iii) FGD checklist guide to be discussed with local leadership (chiefs, elders, IPO leaders) and key informants.

2.2. Sampling Exercise

Purposive random sampling was used for two VMGs communities for each of the three main livelihood categories for VMGs in Kenya i.e. (i) pastoralists, (i) hunters and gatherers; and (iii) fishing/farming communities. The process ensured there was geographical representation of the diverse contexts in which VMGs communities live. The breadth and depth of analysis in the social assessment should be proportional to the nature and scale of the proposed projects potential effects to the Indigenous people, whether such effects are positive or adverse. Table 1 below shows a list of communities that were involved in the discussions.

Table 1: Sample Size

| Region | Community | No. of Questionnaires | | No. of Participants | |
|-------------|-----------|-----------------------|--------|------------------------|-----|
| | | Male | Female | (youth/Key informants) | |
| Trans-nzoia | Sangwer | 39 | 6 | 105 | 90% |
| Nakuru | Ogiek | 24 | 8 | 45 | 64% |
| Isiolo | Sakuye | 22 | 22 | 76 | 88% |
| Isiolo | Turkana | 16 | 26 | 55 | 84% |
| Kwale | Wakifundi | 25 | 18 | 53 | 86% |
| Kwale | Tswakka | 25 | 23 | 67 | 96% |
| Total | | 151 | 103 | 401 | |

⁹ Social Assessment of VMGs in five coastal counties under the Kenya Coastal Development Project (KCDP), Assessment for VMGs in the Cherangany hills under the Natural Resource Management Project (July 2011)

¹⁰; Kenya Youth Employment and Opportunities Project (KYEOP) Aide Memoires, The constitution of Kenya 2010, World Bank OP 4.10

2.3. Focus Group Discussions

Focused groups discussions were held with various representatives of women, elders and youths among the VMGs at village level in each of the six sampled VMGs communities. A total of 12 FGDs were held in the four sampled counties (Isiolo, Nakuru, TransNzoia and Kwale) and interactions were held with six VMGs i.e. Ogiek of Mau, Sengwer of Kapolet, Wakifundi of Shimoni, Twsakka (also referred to as Wachakwa) of Kwale, Turkana and Sakuye of Isiolo. The villages were: Shimoni, Pongwe Kidimu, Nesuit, Kambi ya Juu, Isiolo Youth Empowerment Center and Kapolet. Technical team also triangulated information provided with observations in the field.

2.4. Data Organization and Analysis

Clean questionnaires were coded, entered and analysed with SPSS while qualitative data through content analysis, comparisons and drawing of conclusion based on the various themes. The data was analysed descriptively using percentages, frequency and presented using tables, graphs and pie charts, while qualitative data provided the reasons behind different statistics.



Figure 2 : Wakifunfi Community VMG Key Informants consultation process at Shimoni, Kwale County

2.5. Limitations/Challenges

The study was carried out around the festival season (December) and most government officials at county level were not in offices and hence could not participate in the exercise. Further, transport logistics were difficult because of the terrain.

3.0 THE VULNERABLE AND MARGINALISED GROUPS IN PROJECT AREA

3.1. Background

The project will cover all the 47 counties, it is expected the increase in employment and earning opportunities will take place after 5 years. The project is demand driven, hence after the initial awareness and sensitization in all the counties interested youth will apply for the various services provided by the project. Since the scope of the KYEOP is national it therefore implies that all the communities described as vulnerable and marginalized (Kenyan Constitution) are likely to be affected by this project especially in the view that the actual sub project locations remain unknown for the present. The Annex 3 of this report provides a profile a of the vulnerable and marginalized communities in Kenya as described by the Constitution of and Human Rights commission. However, even though the GOK's constitution spells out communities categorized as vulnerable and marginalized, OP 4.10 expressly defines the criteria within which a group is considered or qualifies to be vulnerable and or marginalized.

During screening, groups categorized as vulnerable and marginalized by GOK will be subjected to the banks threshold screening of indigenous groups before they are qualified to meet the banks criteria and trigger OP.4.10 (some groups, such as the Ogiek, Sengwer, Maasai, wakifundi, have met the criteria for OP 4.10 in other Bank-financed projects).

3.2. Vulnerable and Marginalized Peoples in Kenya

In Kenya, the peoples who identify with the indigenous movement are mainly pastoralists and hunter- gatherers as well as a number of small farming and fishing communities mainly in the coastal region. Pastoralists are estimated to comprise 25% of the national population, while the largest individual community of hunter gatherers numbers approximately 30,000.

Pastoralists mostly occupy the arid and semi-arid lands of northern Kenya and towards the border between Kenya and Tanzania in the south. Hunter-gatherers include the Ogiek, Sengwer, Yaaku, Waata, El Molo, Malakote, Wagoshi and Sanya, while pastoralists include the Turkana, Rendille, Borana, Maasai, Samburu, Ilchamus, Somali, Gabra, Pokot, Endorois and others. They all face land and resource tenure insecurity, poor service delivery, poor political representation, discrimination and exclusion. Their situation seems to get worse each year, with increasing competition for resources in their areas.

3.3. Brief Highlight of Vulnerable and Marginalized Peoples in Kenya

The vulnerable and marginalized groups in Kenya as per the CoK are described below in summary.

a) **Sengwer:** The Sengwer live in the three administrative Sub-Counties of Marakwet, West Pokot and Trans Nzoia in and along Cherangany Hills. They are estimated to be 50,000 (30,000 of them live in their traditional territories and another 20,000 in the diaspora). They lived by hunting and bee keeping. In his evidence before the 1932 Kenyan Land Commission,

Mr. C.H. Kirk, stated how they used to go over Cherengany shooting and the only peoples with whom they came into contact along Cherengany Hills were the Cherengany Dorobo, a small tribe of Dorobo (Sengwer).

As so many other ethnic minorities, the Sengwer were considered by the British to be served best if they were forced to assimilate with their dominant neighbors. Due to that their traditional structure was not recognized and integrated as independent ethnic group in the system of indirect rule, but as sub-structure of their neighbors. As their land in the plains of Trans Nzoia turned out to be the best area for agricultural production in Kenya, they were displaced entirely from there to make way for white farmers. A minority stayed behind as farm workers, but the majority went up into the forests of the Cherangany hills. As the Sengwer were not considered as independent group, they were also not invited to join the settlement schemes in which the independent Kenya redistributed the white farms to the farm workers and the dominant ethnic groups of the area. While most Sengwer are officially landless, some few Sengwer especially in the northern parts of the Cherangany hills received some land, but even this land is contested.

Livelihood

Before the colonial time, Sengwer used to be hunters and honey-gatherers. Following their contacts with the Arabs and the Maasai some adopted small scale agriculture (shifting cultivation) and/or livestock rearing, but it is said that hunting remained their main source of livelihood until the 1920s. The elders reported collective as well as individual hunting techniques. Gathering of fruits and other non-timber- forest-products is mostly done by women, while honey collection from beehives as well as from natural places such as holes in trees etc. is traditionally a male activity. It has - besides being eaten - a variety of uses: Honey is mixed with water as a daily drink (breakfast), and used to brew beer; Honey plays a major role in marriages and other ceremonies. Before marriage, honey is given to the mother of the bride as part of the dowry. Honey has also medical use. People apply it to their body to drive away mosquitoes and against muscle pains. Another smelly mixture is spread around the compounds to keep wildlife at distance. Millet and Sorghum are the "traditional" crops, which were inherited from the Arab traders and mostly planted in the lowlands.

The Current status of Indigenous Sengwer

The Sengwer have increasingly been restricted to areas with home 'bases' involving agriculture and livestock rearing and outlying areas where some honey gathering is still practiced. The Sengwer continue to experience expropriation of their land and restrictions on access to natural resources- especially forests and water- which have further increased their sedentarization, marginalization, social discrimination, and impoverishment. Even though they are considered, from the formal legal point of view, as citizens equal to all other Kenyans, they do not have the same access to land and other resources, protection against cattle rustlers, social and political influence, legal status and/or organizational, technical or economic capacities as other Kenyan citizens.

b) **Ogiek**: The Ogiek (*Ogiot - sing*.) ethnic group consists of 20-30 groups of former hunters and honey-gatherers, mostly living in forested highlands in western Kenya. Local

groups have more specific names, e.g., Kaplelach, Kipsang'any, Kapchepkendi etc. Okiek, a Kalenjin language of the Southern Nilotic group, is the mother tongue of most Ogiek people, but several groups now speak Maasai as their first language. Traditionally the Ogiek had occupied most of the forests in the extreme west and south of Western Kenya, but today their main area of living is in and around the Mau forest, which is not part of the operational areas. Nevertheless, some Ogiek groups are found in the Upper Yala catchment near the villages Serengoni, Senghalo (Nandi South), in the Kipkurere forest (Nandi South) and some live scattered in the Uasin Gishu Sub-County.

Livelihood

Traditionally the Ogiek divided land into lineage-owned tracts stretching along the escarpment slope. Tracts transected four or five ecological zones, giving families access to honey and game during each season. Residence groups were small extended families, patrilineal cores that might be joined by affine and matrilineal relatives. Six to ten adjacent lineages constituted a named local group, i.e. a significant unit of cultural identity and history.

Unlike many other hunter-gatherers, beside of honey, Ogiek collect hardly any plants, fruits or non- timber-forest-products from the forest. Honey is eaten, stored for future use, brewed into beer and traded. It is said to have been the main product for the barter with their agricultural and/or pastoralist neighbours.

Starting in the 1920s the Ogiek started to cultivate small millet and maize gardens due to reduced production from the forest. This led to a more sedentary lifestyle in mid altitude forest and - in turn - a further increase of agriculture and/or pastoralism. Today, agriculture is the main source of subsistence and income, which is supported through some livestock rearing, hunting (which is illegal) and bee- keeping. Honey gathering is still a key activity and carried out the traditional way, with few Ogiek using modern bee-hives and/or processing the honey for regional markets. Blackburn concludes: "without honey and condition of getting it, Ogiek life would be entirely different. This explains why the Ogiek live in the forest" (Blackburn 1974:151).

Their access to land varies very much from village to village. Before independence most Ogiek lived on state or trust land (i.e. in the forests) with all usufructuary rights, but no letters of allotment. Following independence, the land reform and the general land demarcation in 1969 usufructurary rights were out- ruled. Legal access to land is now channeled through individual land titles and - in the Maasai- dominated Sub-Counties – group ranches. Group-ranch demarcation began in the 1970s, crossing lineage land boundaries, incorporating non-Ogiek into some groups, and registering significant parts of Ogiek land to non-Ogiek. During the same time, the Ogiek were evicted from the forest reserves. As they were not provided with any land or compensation most had to go back and live illegally in the forests until the next eviction-team would show up. The regular evictions, arrests and loss of property, crops and even lives further increased the poverty of the Ogiek, underlined their social discrimination and cemented their marginalization.

c) **Turkana:** The Turkana people are the second largest of the pastoral people of Kenya with a population of 1,034,000 They occupy the far northwest corner of the nation, an area of about 67,000 square kilometers. This nomadic community moved to Kenya from Karamojong in eastern Uganda. The Turkana tribe occupies the semi Desert Turkana Sub-County in the Rift valley province of Kenya. Around 1700, the Turkana emigrated from the Uganda area over a period of years. They took over the area which is the Turkana Sub-County today by simply displacing the existing people of the area. Turkana warriors today still take pride in their reputation as the most fearless fighters in East Africa. Adherence to the traditional religion is weak and seems almost nonchalant among the Turkana.

Location in the Country - Rift Valley Province, Turkana, Samburu, Trans-Nzoia, Laikipia, Isiolo Sub- Counties, west and south of Lake Turkana; Turkwel and Kerio rivers

Livelihood: Like the Maasai and tribes, Turkana people keeps herds of cattle, goats and Camel. Livestock is a very important part of the Turkana people. Their animals are the main source of income and food. Turkana's have also pursued other non-pastoral income-earning activity in both urban and rural environments. This includes various forms of wholesale and retail trade (e.g. selling livestock, milk, hides and skins, honey, and artisan goods etc.), traditional rental property ownership and sales, waged employment (local and non-local, including working as a hired herder, farm worker, and migrant laborer), farming (subsistence and commercial), and the gathering and selling of wild products (e.g. gum Arabic, firewood, or medicinal plants). Fishing in Lake Turkana is another, long standing, diversification. Fishermen along Lake Turkana migrate to follow the patterns of fish movement. The pastoralists also supplement their livelihoods by selling the fish. Many of them have also taken up weaving mats and baskets particularly near the lake where weaving material is readily available from the Doum Palm. Other natural resource-based livelihood diversification activities have included the collection and sale of aloe, gum arabic, honey, wild fruits, firewood, and the production and sale of charcoal and alcohol.

d) **Rendille:** The Rendille are a Cushitic tribe that inhabits the climatically harsh region between Marsabit hills and Lake Turkana in Northern Kenya where they neighbor the Borana, Gabbra, and Samburu and Turkana tribes. They (Rendile) consist of nine clans and seven sub clans. They are culturally similar to the Gabbra, having adopted some Borana customs and being related to the Somali people to the east. Rendille are semi-nomadic pastoralists whose most important animal is the camel. The original home of the Rendille people was in Ethiopia. They were forced to migrate southwards into Kenya due to frequent conflicts with the Oromo tribe over pasture and water for their animals. Being pastoralists, the lifestyle of the Rendille revolves around their livestock. In the northerly areas, camels are their main source of livelihood. This is because camels are best adapted to the desert conditions that prevail in the northern Kenya. The camels are an important source of milk and meat for the Rendille people. There are about eight or nine sub clans including the Urowen, Dispahai, Rongumo, Lukumai (Nahgan), Tupsha, Garteilan, Matarbah, Otola, and Saale with an estimated population of 63,000. The Rendille are located in Eastern Province, Marsabit Sub-County, between Lake Turkana and Marsabit Mt. The primary towns include Marsabit, Laisamis, Merille, Logologo, Loyangalani, Korr, Kamboi, Ngurunit, and Kargi.

Livelihood: The Rendille people are traditionally pastoralists keeping goats, sheep, cattle, donkeys, and camels. Their nomadic lifestyle has become more prominent in the areas exposed to little urbanization and modernization. In the recent past though, their livelihood has experienced constant competing interests from the Samburus and Gabras leading them to constant conflict over land and water resources particularly at the borderline of the boundary Sub-Counties. In the most cases, the raids and conflicts have had the objective to replenish their herds depleted by severe droughts, diseases, raiding or other calamities.

e) **Gabra:** The Gabra are an Oromo people who live as camel-herding nomads, mainly in the Chalbi desert of northern Kenya and the highlands of southern Ethiopia. They are closely associated with other Oromo, especially their non-nomadic neighbors, the Borana. The Gabra speak the Borana dialect of Oromo, which belongs to the Cushitic branch of the Afro-Asiatic language family and have a population of about 3,000. They are located in Samburu Sub-County, Lake Baringo south and east shores; and in Rift Valley Province (Chamus), Baringo Sub-County.

Livelihood: Gabra are pastoralists who keep and depend on cattle, sheep, goats, donkey, and camels. They solely rely on access to water and pastures for the survival of their livestock. Typical Gabra household keeps 5-10 cattle; 20-25 goats; 15-20 sheep; and 0-5 camels. Cattle provide the majority of income from livestock production followed by goats, sheep, and camels. Majority of the grain consumed by Gabra household in this zone is purchased. This includes maize, rice, and sugar. Households also rely on the wild food including fruits and berries, honey, roots, and tubes. Climate change has had an impact on new weather patterns and prolonged drought pushing the Gabra community to frequent water shortages. They have a conglomerate of peoples living north of the Tana River in Kenya, the area around Lake Turkana and the highlands of southern Ethiopia.

f) **Ajuran:** The Ajuran are ethnically Somalis. They were a kingdom that ruled Somalia before the advent of Europeans into Africa. When the rest of the Somalis got fed up with their rule they took up arms against them in war popularly known as Ejiiyo Ajuran meaning the rest of Somalis vs. the Ajuran. The wars that ensued deposed the kingdom and drove some of the Ajuran as far as where they live today in the North Eastern Kenya and Eastern part of Ethiopia. Some of those who settled in present day Kenya eventually adopted the language and customs of their neighbors and hosts, the Borana. The Ajuran are best known in Somali history for establishing the Gareen dynasty based in Qalaafo (now part of Ethiopia). The Gareen dynasty ruled parts of East Africa from the 16th to the 20th century. Among the Kenyan Ajuran people, the majority speak the Borana language as their first language while others speak the Somali language as their first language especially those from Wajir North Sub-County in the areas of Wakhe and Garren. It is vital to note that since Somali is the language of wider communication in Northeastern Province, even the Ajuran who speak Borana as their first language learn the language. The link between the Garreh and Ajuran is their primary language which is Borana and not Somali. Population: 59,000. Location in the Country: Eastern Province, Marsabit, Isiolo and Moyale Sub-Counties, Wajir North.

Livelihood: The Ajurans, like the rest other Somali tribes of Northern Kenya have traditionally lived a nomadic life. This way of life is dictated by the climate which is semi-arid with two seasonal rains. They follow water and pasture for the animals they keep such as cattle, camels, goats, sheep, donkeys and mules that provide them their livelihood. Where the land is good for farming there are settled populations growing corn, millet, sorghum and some fruits and vegetables. The Ajuran live in an area with relatively high rainfall and good pasture for their animals. However, this blessing has on many occasions become troublesome to them in terms of marauding neighbors in need of the same resources. The intrusion by others has periodically resulted in clashes. Today, the Ajuran allow others to live and pasture their animals in their communal land. Some of the main causes of their vulnerability include the following: erosion of assets due to armed conflict during intermittent inter/intra-clan conflict, resulting in poverty; protracted conflict and insecurity; Systematic marginalization and discrimination based on ethnicity and caste; poor access to economic/employment opportunities. Notably, their right and ability of the transhumant pastoralists to eventually return to their homes characterizes this type of seasonal movement and gives rise to certain analyses.

g) Maasai: Kenya's most well-known ethnic tribe, the Maasai (or Masai) are seminomadic people located primarily in Kenya and northern Tanzania. They are considered to be part of the Nilotic family of African tribal groups, just as the Scilluk from Sudan and the Acholi from Uganda. The Maasai probably migrated from the Nile valley in Ethiopia and Sudan to Maasailand (central and south-western Kenya and northern Tanzania) sometime around 1600 AD, along the route of lakes Chew Bahir and Turkana (ex Rudolph), bringing their domesticated cattle with them. Once considered fierce warriors, feared by all tribes in the zone, the Maasai lost most of their power during the late XIX century, as a consequence of a string of natural and historic calamities. They were hit by drought, smallpox, and cattle pest, and contemporarily had to mourn the departure of Laibon Mbatiani, their respected and much admired leader, direct descendant of the mythical OlMasinta, founder of the tribe. The Maasai

speak the Maasai language, an Eastern Nilotic language closely related to Samburu (or Sampur), the language of the Samburu people of central Kenya, and to Camus spoken south and southeast of Lake Baringo. Maasai's population is about 684,000 and is located in the Rift Valley Province, Kajiado and Narok Sub-Counties.

Livelihood: The Maasai are cattle and goat herders, their economy almost exclusively based on their animal stock, from which they take most of their food: meat, milk, and even blood, as certain sacred rituals involve the drinking of cow blood. Moreover, the huts of the Maasai are built from dried cattle dung.

h) **Illchamus:** They are originally a pastoralist people who used to live on the mainland but due to clashes they have been forced to migrate to an island in Lake Baringo. It is a very traditional and culturally bound society, hierarchical and male-dominated. They live from fishing in small boats made of balsam tree that dates back maybe a thousand years. They also do some souvenirs and they have some livestock. Many are uneducated and illiterate. They are eager to learn new things, participating and seemingly eager to create a better life. They communicate mainly in their local language. They have a population of 34,000 and are located in Southeast and south shore of Lake Baringo, and southwest shore as far north as Kampi ya Samaki.

Livelihood: The majority of the Ilchamus practice both livestock rearing and agriculture, but on the islands in Lake Baringo there are about 800 Ilchamus who live nearly entirely from fishing. The mainland Ilchamus are semi-pastoralists with a long history of small scale agriculture. The main types of livestock owned by the Ilchamus are cattle (zebus), sheep (red Maasai and dopper cross) and goats (small east African), but their herds are significantly smaller than those of their neighbours. The key problems here are the insufficient security against aggressions from their neighbours, access to water and pressure of other people on their land due to the non-existence of land titles. The nearest markets are at Marigat and Kiserian.

i) Aweer: The Aweer are a remnant hunter-gatherer group living along the Kenyan coast in Lamu Sub-County on the mainland. In the last 30 years, the Aweer have faced very difficult times. In 1967, their homeland became a battle field in the war between Kenya and Somalia. In Kenya today, they are a vulnerable group, struggling to survive, in search of a new identity. Traditionally they depend on their elders for leadership and do not normally meet for village discussion. There are some men who have more than one wife, and each wife has her own house in which she lives with her children. The husband does not have his own home but lives with each wife periodically. The Aweer have a population of 8,000 and are located in the Coast Province, behind Lamu, and Tana River Sub-Counties in forests; north-Eastern Province, Garissa Sub-County.

Livelihood: Hunters and Gatherers. They are indigenous hunter/gatherers famous for their longbows and poison arrows. The Aweer are often referred to - and even sometimes refer to themselves - as the "Boni". Considered by some as pejorative, Boni is based on the Swahili word "kubuni" which means 'to move', in reference to their proclivity, historically, to move

around in pursuit of their livelihoods, rather than settle in one place. The lives of the Aweer were drastically changed when the Kenyan government curtailed their traditional way of life as a response to the insecurity of the region after the Shifta War (1963–1967), forcing them to settle in villages along the Hindi-Kiunga Road on Government Land between the Boni National Reserve and the Dodori National Reserve while adopting slash and burn agriculture.

j) **Pokot:** They speak Pökoot, language of the Southern Nilotic language family which is close to the Marakwet, Nandi, Tuken and other members of the Kalanjen grouping. Kenya's 2009 census puts the total number of Pokot speakers at about 620,000 in Kenya. They have once considered part of the Kalenjin people who were highland Nilotic people who originated in southern Ethiopia and migrated southward into Kenya as early as 2,000 years ago. Though the Pokot consider themselves to be one people, they are basically divided into two sub-groups based on livelihood. Population: 662,000. The Pokot are located in the Rift Valley Province, Baringo and West Pokot Sub-Counties.

Livelihood: It is usually claimed that from the earliest time of the original Pokot, they were agriculturalist, they did not have many cattle, and the few they had were taken by wild animals abounding the area. They have been hunters and gatherer living in caves. Currently, Pokot are semi-nomadic, semi-pastoralists who live in the lowlands west and north of Kapenguria and throughout Kacheliba Division and Nginyang Division, Baringo Sub-County. These people herd cattle, sheep, and goats and live off the products of their stock. The other half of the Pokoot are agriculturalists who live anywhere conditions allow farming. Mixed farming is practiced in the areas of Kapenguria, Lelan and parts of Chepararia. These areas have recorded rainfall between 120mm to 160mm while pastoral areas include Kiwawa, Kasei, Alale and parts of Sigor receiving 80mm and 120mm. The livelihood of Pokot has led to constant conflict between them and other pastoral communities – the Turkana, Matheniko and the Pokot of Uganda. This clash has been sustained by semi-arid savannah and wooded grassland terrain that cuts along the habitation area. Resources such as land, pasture, water points are communally owned and they are no specific individual rights.

k) Endorois: Endorois community is a minority community that was living adjacent to Lake Baringo and has a population of about 20,000. However, the Government of Kenya forcibly removed the Endorois from their ancestral lands around the Lake Bogoria area of the Baringo and Koibatek Administrative Sub- Counties, as well as in the Nakuru and Laikipia Administrative Sub-Counties within the Rift Valley Province in Kenya, without proper prior consultations, adequate and effective compensation. Endorois are a community of approximately 60,000 people who, for centuries, have lived in the Lake Bogoria area. They claim that prior to the dispossession of Endorois land through the creation of the Lake Hannington Game Reserve in 1973, and a subsequent re-gazetting of the Lake Bogoria Game Reserve in 1978 by the Government of Kenya, the Endorois had established, and, for centuries, practiced a sustainable way of life which was inextricably linked to their ancestral land.

However, since 1978 the Endorois have been denied access to their land, neighbouring tribes as bona fide owners of the land and that they continued to occupy and enjoy undisturbed use of the land under the British colonial administration, although the British claimed title to the land

in the name of the British Crown. At independence in 1963, the British Crown's claim to Endorois land was passed on to the respective County Councils. However, under Section 115 of the Kenyan Constitution, the Country Councils held this land in trust, on behalf of the Endorois community, who remained on the land and continued to hold, use and enjoy it. The Endorois' customary rights over the Lake Bogoria region were not challenged until the 1973 gazetting of the land by the Government of Kenya. The act of gazetting and, therefore, dispossession of the land is central to the current predicament.

The area surrounding Lake Bogoria is fertile land, providing green pasture and medicinal salt licks, which help raise healthy cattle. Lake Bogoria is central to the Endorois religious and traditional practices. The community's historical prayer sites, places for circumcision rituals, and other cultural ceremonies are around Lake Bogoria. These sites were used on a weekly or monthly basis for smaller local ceremonies, and on an annual basis for cultural festivities involving Endorois from the whole region. The Complainants claim that the Endorois believe that the spirits of all Endorois, no matter where they are buried, live on in the Lake, with annual festivals taking place at the Lake. They believe that the Mochongoi forest is considered the birthplace of the Endorois and the settlement of the first Endorois community. Despite the lack of understanding of the Endorois community regarding what had been decided by the Kenyan Wildlife Service (hereinafter KWS) informed certain Endorois elders shortly after the creation of the Game Reserve that 400 Endorois families would be compensated with plots of "fertile land." The undertaking also specified, according to the Complainants, that the community would receive 25% of the tourist revenue from the Game Reserve and 85% of the employment generated, and that cattle dips and fresh water dams would be constructed by the State.

To date, the Endorois community has not received adequate compensation for this eviction, nor have they benefited from the proceeds of the reserve. Because they no longer have free accesses to the lake or land. Their property rights have been violated and their spiritual, cultural and economic ties to the land severed. Once able to migrate with the seasons between Lake Bogoria and the Mochongoi forest, the Endorois are now forced to live on a strip of semi-arid land between their two traditional sites with no access to sustain their former cattle rearing and beekeeping livelihood. The eviction of the Endorois people by the Kenyan government and the 'gazetting' (or public declaration of state ownership) of their land began in 1973 and continued until 1986.

Livelihood: Dependent on land and fishing from Lake Bogoria. Critically, land for the Endorois is held in very high esteem, since it is tribal land. In addition to securing subsistence and livelihood, it is seen as sacred, being inextricably linked to the cultural integrity of the community and its traditional way of life.

l) **Boni:** The Boni people are known for their unique tradition of whistling to birds that guide them to honey. They are found in Northeastern Kenya's Sub-County of Ijara and Lamu Sub-County. Their population is about 4,000, compared to 25,000 half a century ago¹¹. They are nomadic hunter-gatherer tribe of mainly Cushitic origin with - unique characteristic. The

¹¹ Organization for the Development of Lamu Communities (ODLC)

community sources their subsistence from forest products such as honey, wild plants/fruits for consumption and medicinal purposes. The Boni are found in the North- Eastern part of Lamu Sub-County and Ijara Sub-County. They are concentrated mainly in Witu, Hindi and Kiunga divisions. The community is located in villages of Bargoni (Hindi Division), Milimani, Bodhei, Basuba, Mangai, Mararani, Kiangwe and Kiunga (Kiunga division), Pandanguo and Jima (Witu Division).

The Boni live in forested areas of the Sub-County i.e. within the Witu and Boni forests. They live deep into the forest and only come out to the periphery when there is hardship or hunger. They perceive the forest in their area as communally theirs. However, with the gazettement of all the forest by the government this has become a source of conflict.

m) Watha: The Watha people are mostly found in the rural arid and semi-arid lands of the country. A minority of them live in thick forests scattered all over the country. This people are traditionally hunters and gatherers. In Malindi Sub-County a Watha community is found in four divisions (i.e. Malindi, Langobaya, Marafa and Magarini). In Tana River Sub-County the Watha are found in Sombo and Laza divisions while in Mandera the Watha are found in Central division. The population of Watha community in the Sub-Counties is estimated at approximately 30,000 persons. This is only 2.7% of the entire Malindi, Mandera and Tana River Sub-County population.

The Watha people are traditionally hunters and gatherers. However since the government abolished unlicensed hunting of game and wild animals, the Watha people now live in permanent settlements, some of them along the river and where there are forests, mainly in the mixed farming and livestock farming zones. The forests afford them an opportunity to practice bee keeping while those along the river practice crop production.

The land tenure system in the Sub-County is communal ownership. Most of the land in the three Sub- Counties of Malindi, Mandera and Tana River are currently under trust land by the county councils. Few influential people in the Sub-County have however managed to acquire title deeds from the land offices in Nairobi. However, most of this trust lands are controlled by the majority tribes and becomes a point of conflict if the smaller tribes and outsiders get involved. This is what has pushed the small and marginalized tribes like Watha deep into the forests.

4.0 LEGAL RECOGNITION OF THE VULNERABLE AND MARGINALIZED COMMUNITIES/ GROUPS

The Constitution of Kenya (2010) includes minorities and marginalized communities established through historical processes, with specific reference to indigenous peoples. The definition of marginalized groups, being broad, encompasses most of the groups that identify as indigenous peoples. Kenya however, abstained from the vote when the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the UN General Assembly in 2007.

The definition of marginalized groups encompasses most of the groups that identify as indigenous peoples. Kenya defines marginalized and indigenous people "as group of people, who as a result of laws and practices, were or are disadvantaged by unfair discrimination on one or more prohibited ground or a community which by reason of its relatively small population or otherwise, has been unable to fully develop its internal structures or resources sufficient to participate in the integrated social and economic life of Kenya as whole or a traditional community which, out of the need or the desire to preserve its unique culture and identity from assimilation has remained outside the integrated social and economic life of Kenya as whole or an indigenous community that has retained lifestyle and livelihood based on a hunter or gatherer economy or pastoral persons or communities, whether they are nomadic or a settled community which because of its relative¹²". The recognition of minorities and marginalized people would contribute to the preservation of their identities and enable them to obtain quality with other groups in that state, including in relation to participation in political life as well as development matter.

Kenya's Constitution¹³ protects the rights of minorities in three ways; (i) substantive provision to address specific concerns of these communities; (ii), mainstreams concerns of minorities into institutions of government including political parties; (iii) creates institutions and mechanisms that, if effectively implemented, could empower minorities and marginalized groups. It also provides a rich and complex array of civil and political rights, social-economic rights and group rights.

4.1. Legal Recognition of Marginalized/Indigenous Group

Article 44 of the Constitution of Kenya prescribes that every person has the right to use the language, and to participate in the cultural life, of the person's choice. Recognizing that a person belonging to a cultural or linguistic community has the right, with other members of that community to enjoy the person's culture and use the person's language; or to form, join and maintain cultural and linguistic associations and other organs of civil society. The post-colonial Kenyan state has pursued a policy of assimilation and integration of numerically-smaller tribes into some dominant ones. For example, indigenous peoples such as the Endorois and others like

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¹² Kenya Constitution Making Committee, 2004, definition guiding 'Indigenous communities'

¹³ The 2010 Constitution of Kenya, currently in force, replaced the 1969 constitution, that itself had replaced the 1963 Independence constitution. The new Constitution was approved by 67% of Kenyan voters. The constitution was promulgated on 27 August 2010. The Constitution of Kenya was the final document resulting from the revision of the Harmonized draft constitution of Kenya written by the Committee of Experts initially released to the public on 17 November 2009 so that the public could debate the document and then parliament could decide whether to subject it to a referendum in June 2010.

'the Ogiek, El Molo, Watta, Munyayaya, Yakuu ...were not legally recognized as separate tribes'. Despite recognition as some of the 42 tribes of Kenya, other indigenous groups such as the pastoralists were also neglected. Perhaps this may be due to the size of these tribes as compared to those tribes that are dominant. As a result they were excluded from and underrepresented in the political structures of the state. Kenya's marginalized peoples have since time immemorial opted to retain and perpetuate their deep-seated cultures and traditions. The indigenous peoples hold onto their distinct economic, social and cultural characteristics, which have also been the basis of discrimination based on the misconception that they hinder development. The lack of legal recognition that existed before enactment of new constitution of some of the indigenous/marginalized peoples and the exclusion of others for their refusal to assimilate, integrate and adopt modern ways of living hampered greatly the realization of these communities' fundamental human rights and freedoms.

The Constitution of Kenya, 2010, under *Article 43* guarantees the right of every person to economic, social and cultural rights. The processes of developing specific legislation and policies and implementing programmes to realize these rights are underway through various Ministries. The constitution affirms fundamental national principles and values of unity, participation of the people, equality, equity, inclusiveness, non-discrimination and protection of the marginalized and vulnerable people. It also protects the cultural foundations and expression of the Kenyan people as an integral part of the right to self-determination. The principle of non-discrimination runs throughout the Constitution as a further affirmation of the country's commitment to recognize and protect the diversity of the people of Kenya and their right to self-determination as equal members of the Kenyan population. The Government of Kenya promotes respect for all cultures, ethnicities, races, gender, political opinions and religious beliefs.

5.0 STAKEHOLDERS CONSULTATIONS AND THE PROCESS OF FREE, PRIOR, AND INFORMED CONSULTATION WITH THE VMGS

5.1. Introduction

Public Consultation with key stakeholders to deliberate during the social assessment was carried out from 14th to 24nd December in sampled four counties with VMG presence including Nakuru, Tranzoia, Isiolo and Kwale. A total with 401 people were consulted on the Social Assessment. Among VMGs communities consulted included the sengwer of Tranzioa, Ogiek of Mau Nakuru, Wakifundi and Tswakka of kwale, Turkana and SuKuye of Isiolo County. Public disclosure workshops was held on February 8, 2016 and issues raised documented and incorporated in the final VMGF.

Discussions on the Social Assessment were held with project staff as well as the World Bank relevant staff as part of the consultation. Direct consultation with the already identified KYOP Executing Agencies has also been held in regard to vulnerable and marginalized groups. Key institutions likely to implement the KYEOP have been consulted so far and additional consultation will be undertaken as they continue to prepare and operationalize project implementation documents in order to ensure VMGs issues are mainstreamed across the various project components.

The feedback on the KYEOP was overall positive and stakeholders were supportive of the objectives of the project to increase access to youth employment. Most stakeholders applauded the project targeting of the vulnerable youth who they reported had long been forgotten." at last the Government has targeted the real youth in need, who have been a major challenge in our administration' remarked one chief in Kwale.

The main concerns raised were around ensuring the project addressed issues of (a) accessibility and inclusion of VMGs most of whom live in remote and inaccessible villages and with hardly any voice to influence intake in the project; (b) ensuring benefits accrue to young married women who most VMG communities consider their being married as form of employment especially in Northern Eastern Kenya; (c) the challenge of addressing gender-based violence in the context of youth employment which remain rampant in some these communities and especially in the Northern Counties of Isiolo and Turkana which may deny young women an opportunity to participate in the project; and (d) initiatives targeting VMG in conflict prone regions such as the North Eastern counties and the coast must embrace conflict sensitive approaches to ensure project initiatives to not escalate existing tensions. Some of the recommendations proposed include:

➤ KYEOP should have an affirmative action for VMGs at each county they are present across all project components, otherwise, VMGs will lose all chances to the dominant communities Once slots are allocated to VMGs, these should be made known to the community through their village level youth committees and council of elders who will have the madate to mobilize, vet the youth based on their levels of vulnerability as well as level of commitment to the project outcomes.

- The intentional targeting of VMGs should be conflict sensitive to ensure that it did not result into escalating conflicts with their neighbors
- > KYEOP should provide timely information to VMGs at all stages of the project implementations
- ➤ The project needs to have clear mechanism for addressing corruption, nepotism because in the past they have seen government, county officials, and politicians have their children benefit from Government youth initiatives through issuance of tenders, vacancies to mention but a few. Corruption has also been enhanced through denying youth timely information, so that they are ignorantly left out.

The Ministry responded that the objective of the VMGF was to ensure that VMGs were aware of the project and could be supported to participate through capacity building and other initiatives to ensure that they had an opportunity to also participate.

Final Disclosure of the VMGF

The KYEOP Vulnerable and Marginalized Group Plan (VMGF) was disclosed through a national level forum with representatives from VMGs (youth, local leaders) and other stakeholders. It was presented by staff from the Directorate of Youth Affairs whom had prepared the VMGF. The document was presented in a culturally appropriate form, manner, and language on February, 8th 2016 at the Youth Empowerment Centre, in Embakasi, Nairobi. The objectives of the final public disclosure were to disclose information on KYEOP and provide an opportunity for VMG youth and other stakeholders to voice their opinions and concerns on different aspects of the project. The document was presented in both Kiswahili and English and small group discussion was used to help participants participate and provide feedback at group and plenary levels. A total of 73 participants attended drawn from Youth and elders from VMG communities (42 participants) and other stakeholders (31) which included Youth officers working in VMG areas, representatives from implementing agencies and county government officers.

Issues raised by the Participants included the following:

- The project should provide loans to be accessed by both individual youth and youth groups
- The project should provide loan top up facilitates in case of genuine failure of business in situations beyond human control or in cases of those doing very well to act as role models
- The project should ensure that business initiatives financed through the project were ensured
- The project should provide grant awards to best performing individuals/groups

- Consider penalizing those who deviate from pursuit of the project's objectives and/or the plan presented by individuals
- Individuals not affiliated to a group should not be eligible to a grant in order to ensure a mechanism for follow up
- Integrate peace building activities (e.g. youth sports) in areas with conflicts to promote unity and cohesion among communities
- Pastoralists and governments to provide land for business centres such as markets and workshops since rents in some towns like Isiolo were prohibitive for small businesses
- Incorporate mobile money services and banking since some places have no banking services
- The framework is in line with the constitution on public participation

Following the final public disclosure workshop the Ministry will make the Social Assessment and the Vulnerable and Marginalized Group Plan available to the public on the website of the Ministry of Public Service, Gender and Youth Affairs and the World Bank InfoShop respectively. The VMGF will also be made available to the public in soft and hard copies in; (i) County youth office; (ii) civil society organization working with VMGs in the respective counties thereafter, (iii) the Bank will disclose the same in the bank info shop.

5.2. The process of free, prior and informed consultation during the Social Assessment

The county youth officers were informed, by the Directorate of Youth Affairs, of the intended KYEOP and Social Assessment a month prior to the exercise. County level Officers were informed of the sampled VMGs communities for the purpose of sensitizing the local leaders, mobilization and participation in the community consultations. The youth officer informed local leaders about the purpose of the intended visits and the information expected to be collected from the youth, local leaders and elders prior to the field visits. Local leaders among community elders, chiefs and youth leaders organized the consultation meeting in the various communities.

The consultative meetings were conducted following the process of free, prior and informed consultation. Separate meetings were held for Youth and community leaders in each of the sampled VMG community in accordance with OP 4.10. The respective youth officers in liaison with local leaders invited participants after being briefed on the criteria and category of informants to be interviewed. Consultation venues were identified by VMGs representatives in places such as churches, schools, community halls and open fields which the community felt were appropriate for such. The main language used to moderate the consultations was Kiswahili which all VMGs agreed was appropriate. In each community local protocols were observed.

6.0 SOCIO-ECONOMIC PROFILE OF TARGETED YOUTH AMONG THE VULNERABLE AND MARGINALIZED COMMUNITIES

This section presents qualitative and quantitative data on the social assessment of youth sampled from Vulnerable and Marginalized Communities. The finding are based on consultations and data collected from the Sengwer in Transnzoia County, Ogiek in Nakuru County, Turkana and Sakuye in Isiolo County and the Wakifundi and Watswaka in Kwale County.

6.1. Description of Data and Information Gathered

Quantitative data was obtained through structured a questionnaire that provides the sociodemographic characteristics of the Vulnerable and Marginalized Groups youth of the ages 16-29 years. The data is presented in percentages and prose to complement what was obtained through qualitative social assessment procedures mainly FGDs, consultative meetings semi-structured interviews and key informant interviews.

The information gathered on socio-demographic characteristics included; sex, level of education, marital status, age and family characteristics while socio-economic information was on possession of national identity card and mobile phone, bank account, means of earning a livelihood, possession of property and type of property, health insurance, access to all weather public transport, the best way of accessing information from outside and what they required to earn a decent living.

In addition, the sampled VMG communities provided opinions on their perception of the KYEOP project components and gave suggestions on ways they considered crucial in enhancing employability among the youth in the upcoming KYEOP.

6.2. Socio-Economic Profile of the Vulnerable and Marginalized Communities

a) Number of Respondents

The study administered 300 questionnaires during the consultations; however, the cleaning exercise eliminated some questioners that were incomplete and unclear. The response rate was 83.3% as shown in the Table below:

Table 2 : Response Rate

| | N | % | Cumulative % |
|----------|----|------|---------------------|
| Sengwer | 41 | 16.4 | 16.4 |
| Kipsigis | 13 | 5.2 | 21.6 |
| Ogiek | 16 | 6.4 | 28.0 |
| Sakuye | 42 | 16.8 | 44.8 |
| Turkana | 42 | 16.8 | 61.6 |
| Gikuyu | 2 | .8 | 62.4 |
| Sabaot | 1 | .4 | 62.8 |

| Wadigo | 1 | .4 | 63.2 |
|------------|-----|-------|-------|
| Wakifundi | 42 | 16.8 | 80.0 |
| Wastwsakka | 48 | 19.2 | 99.2 |
| Wachonyi | 2 | .8 | 100.0 |
| Total | 250 | 100.0 | |

b) Sex of Respondents

Of the respondents, 36% comprised of Wakifundi and Watseka (also referred as Wachakwa) from the Coast Region, 33.6 % Turkana and Sakuye from the Eastern Region while 22.8% were Sengwer and Ogiek communities from the Rift Valley Region. This was a good representation of the VMGs. Of the respondents 57% were male and 43% female which was a good representation of both genders.

Table 3 : Sex

| | N | % | Cumulative % |
|--------|-----|-------|--------------|
| Female | 108 | 43.0 | 43.0 |
| Male | 143 | 57.0 | 100.0 |
| | 251 | 100.0 | |

c) Education Level

A significant proportion (4.8%) of the Youth had never enrolled in school, 21.8% had dropped out in primary school, 26.2% completed primary, and 18.5% dropped in secondary level, while 27.4% had completed secondary school level of education. Generally, educational levels are low among VMG youth. From the focus group discussion the low education level is as a result of the following: (i) low and unreliable incomes among parents to support education of their children ;(ii) cultural practices such as early marriage, moralism (iii) early pregnancy and drop-out from school due ignorance and lack of access to family planning services (iv) adherence to cultural and traditional means of livelihood such as fishing, bee-keeping, herding that were perceived not to require formal education.

Female respondents with no formal education were made up of 81.8%. Some of the contributing factors to early pregnancies, early marriages, parents' desire for dowry and cultural practices such as Female Genital Mutilation (FGM) especially among the Sakuye. Among the male, 61.9% aged 20-24 years were primary school dropouts compared to 38.1% females of the same age bracket. The reason for this as given in the FGDs and key informant consultation was that the youth were engaged in early marriage, moranism, cattle rustling among the Turkana, alcohol and substance abuse including the khat (miraa), motor cycle business and fishing ventures that provide quick income.

Of those who had had completed polytechnic 33.3% were female compared to 66.7% males. This implies that fewer females are acquiring the necessary skills for employment as opposed the women. FGDs stated that chances of female youth joining tertiary institutions diminishes with

age as female take up household hold responsibilities and duties as wives or unmarried women (see annex 1 for cross tabulation of sex and education).

Table 4: Respondents by Level of Education

| | N | % | Cumulative % |
|-----------------------------|-----|-------|--------------|
| None | 12 | 4.8 | 4.8 |
| Primary level drop-out | 54 | 21.8 | 26.6 |
| Completed primary level | 65 | 26.2 | 52.8 |
| Secondary level drop out | 46 | 18.5 | 71.4 |
| Completed secondary | 68 | 27.4 | 98.8 |
| Completed polytechnic level | 3 | 1.2 | 100.0 |
| Total | 248 | 100.0 | |

Level of education

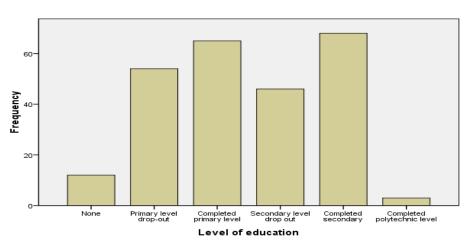


Figure 3: Respondents' Level of Education

Table 4 and figure 3 above indicate that 52% of the respondents had attained primary school education and below while 27.4% of the respondents had attained secondary education. However, only 1.2% of respondents had completed polytechnic levels. This means majority of the VMG youth lack employability skills. FGD with community leaders showed that most youth were reluctant to join village polytechnics which they considered as offering low quality education and were perceived to take longer to acquire skills form this institutions. Moreover, some of the communities, where far away from any functional village polytechnic and most VMGs felt that they were marginalised from Government awards of bursary and scholarships.

d) Respondent's Age

Table 5 and figure 4 above indicate that majority of the respondents were aged between 20 - 24 years (42.9%) followed by 25 - 29 years (33.5%) and the rest 16 - 19 years (23.7%). This age accounts for the largest number of the unemployed youth among vulnerable and marginalised communities.

Table 5: Respondents by Age

| | | • 0 | |
|-------------|-----|-------|--------------|
| | N | % | Cumulative % |
| 16-19 years | 58 | 23.7 | 23.7 |
| 20-24 years | 105 | 42.9 | 66.5 |
| 25-29 years | 82 | 33.5 | 100.0 |
| Total | 245 | 100.0 | |

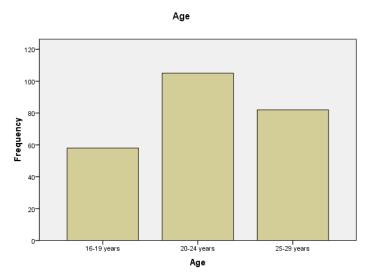


Figure 4: Respondents by Age

e) Marital Status

Respondents that were single without children were 62.6% while the married respondents were 28.0%, 6.5% were single parents while a few of the youth windowed, separated and divorced.

Table 6: Respondents Marital Status

| | N | % |
|-------------------------|-----|-------|
| Single without children | 154 | 62.6 |
| Married | 69 | 28.0 |
| Windowed | 3 | 1.2 |
| Separated | 1 | .4 |
| Single mother | 16 | 6.5 |
| Divorced | 3 | 1.2 |
| Total | 246 | 100.0 |

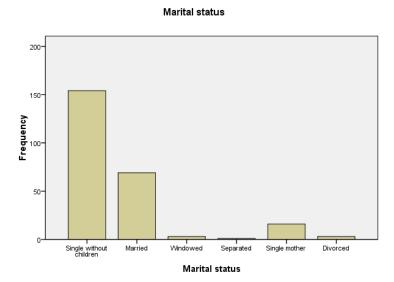


Figure 5: Respondents Marital Status

f) Family Characteristics

The respondents with parents were 66.5%, 27.4% were from single parenthood while 6.0 % were orphaned. Thus among VMG youth, there are those who are further marginalised such as those from single parents and orphans whose vulnerability may require special attention and focus.

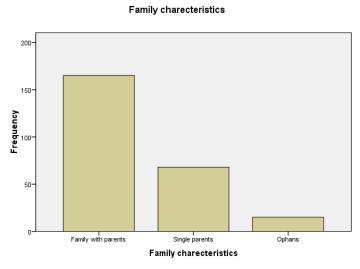


Figure 6: Respondents Family characteristics

g) Possession of National Identity Card

Majority of the respondents (83.6%) do not have a national identity card which is critical to be able to access government services including catalytic funds. FGD and Key Informants interviews confirmed that majority of the youth have difficulties acquiring identification

documents because of; (i) vigorous process of acquiring and ID with no hope for a formal job or any other benefits (ii) most of their parents had acquired national identification documents using the identity of dominant tribes such the Wadigo for the wakifundi and Kipsigis for the Ogiek and the Youth are reluctant to get the same under the dominant tribes while the Government registration has to make reference to ones parents as a means of verification in issuance of Ids; (iii) some of the communities, such as Wakifundi have recently received a code for recognition as an independent community; (iv) Some of VMGs have strong perception that they are intentionally marginalised by dominant tribes and have no way to ever be part of the established governance order due to the tyranny of numbers .

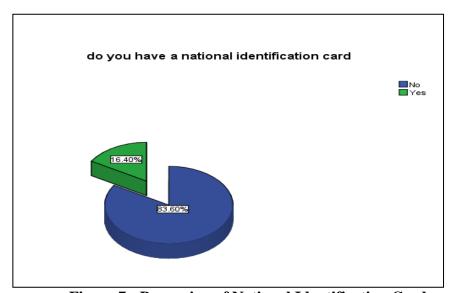


Figure 7: Possession of National Identification Card

h) Ownership of a Mobile phone

Majority (82.7%) of the respondents had mobile phones. Only 17.3% respondents did not own a mobile phone. FGDs indicated that mobile phone was the most popular and reliable mode of communication among the youth. This presents a great opportunity for KYEOP.

i) Bank Account

Only 25.3% of respondents own bank accounts, 74.3% do not. FGD confirmed that since majority of the youth did not have regular income they did not have the use of bank accounts. The little money they manage to earn they spend on pressing basic needs.

Table 7: Ownership of Bank Accounts

| | N | % | Cumulative % |
|-------|-----|-------|--------------|
| Yes | 63 | 25.3 | 25.3 |
| No | 185 | 74.3 | 99.6 |
| Total | 249 | 100.0 | |

j) Source of Livelihood

Table 8 shows that 37.1% of the respondents were self-employed/small scale enterprises while a 34.9% dependent on support from their parents. Those working as casual laborers in homes and industries were 28%. FGDs and key informant interviewed noted that the targeted youth were among the most vulnerable in all the communities consulted. Lack of reliable and stable incomes among this category of youth was reported to have resulted into a wide range of vulnerability that include, (i) prostitution and working as beach boys;(ii) drug use and substance abuse; (iii) cattle rustling (iv) radicalization and terrorism (v) Gender based violence and unstable family relationships among the young.

Table 8: Source of Livelihood

| | N | % |
|-------------------------------|-----|-------|
| Support from parents/Relative | 80 | 34.9 |
| Casual labor in homes | 56 | 24.5 |
| Casual labor in industries | 8 | 3.5 |
| Self-employment/ business | 85 | 37.1 |
| Total | 229 | 100.0 |

k) Property Ownership

Among the youth interviewed 40.2% owned property while 59.8% did not. Among the property owned includes; livestock 46.9%, chicken/ rabbits 23.4% and 19.5% own household item which are considered as low value.

Very few (10.2%) own high value property such as land. This is a great impediment to access of credit facilities that would require collateral. Consultations with the youth and community leaders indicated that VMGs preferred to have access to soft loans but not grants are not sustainable and may erode gains already made from Government and other initiatives where youth take loans.

Table 9: Property Ownership

| | N | % |
|-------|-----|-------|
| Yes | 100 | 40.2 |
| No | 149 | 59.8 |
| Total | 249 | 100.0 |

Table 10: Type of Property Owned

| | | • |
|-------------------------|-----|-------|
| | N | % |
| Chicken/rabbits etc | 30 | 23.4 |
| Livestock (cows, goats) | 60 | 46.9 |
| Land | 13 | 10.2 |
| Household items | 25 | 19.5 |
| Total | 128 | 100.0 |

1) Requirements for Earning Decent Living

Table 11 above depicts the requirements for VMG respondents for earning decent living, 32.4% need relevant skills, 31.6% need for coaching and mentorship, and 26.8% require capital to start businesses while 3.7% need for appropriate tools.

FGD indicate that all stakeholders including, youth, VMGs community leaders, and youth officers were of the view that financial support to the youth MUST be in form of loan but not a grant. Youth that qualify for a loan should have demonstrated commitment by mobilizing their own resources (labour and local resources) towards the project. They reported that while the Youth Committee at village level should vet, VMG youth eligible for loans at county levels, a few elders from the council elders should also be involved. This would ensure effective community based monitoring and follow up on Youth benefiting from the project.

Table 11: Requirements for Earning Decent Living

| | N | % |
|---------------------------------------|-----|-------|
| Relevant skills | 122 | 32.4 |
| Appropriate tools | 14 | 3.7 |
| Capital | 101 | 26.8 |
| Counseling and mentorship | 119 | 31.6 |
| Internship/replacement/apprenticeship | 21 | 5.6 |
| Total | 377 | 100.0 |

7.0 POTENTIAL BENEFITS AND ADVERSE EFFECTS OF KYEOP TO THE VULNERABLE AND MARGINALIZED GROUPS

This section presents an analysis of the potential benefits and adverse effects of the project to the VMGs as discussed with the various VMGs based on the following project components:

7.1. Potential Benefits

Component 1: Increased youth employability: The component will respond to the Vulnerable and Marginalized youth out of school, who lack the relevant skills, work experience, competencies and behavioral skills needed for employment. The component will provide the youth with opportunities for training in technical skills, apprenticeship, guiding and counseling and internship in the private sector with the goal of improving employment out comes for the VMG youth.

7.1.1 Integration with other communities during training and internship

The targeted VMG youth who will undergo training along with other youth from different communities will interact and share experiences leading to reduced stigmatization. The training will cover life skills, business skills and technical skills using a standardized curriculum geared towards development of core competences among the beneficiaries leading to improved self-concept and self-esteem.

a) Enhanced technical capacity among VMGs

The project will offer technical training developing core competence skills among VMGs such as technicians, masonry, tailoring among others making the services available and cheap among marginalized communities as well being able to provide employment to individual VMG Youth. Moreover traditional apprenticeship will provide youth, including the illiterate ones with market oriented skills and competences through certified master craftsmen including on the job experience through internship.

b) Civil awareness

Increased participation in the project will raise their awareness on their rights and entitlements has enshrined in the 2010 constitution, providing them with an opportunity to advocate for their rightful entitlement in the country's development agenda. Such rights include the right for representation which provides them with an opportunity to voice their opinions in different levels of governance. This will also lead to improvement of their leadership and organizational capacity which shall be a viable vehicle for the youth empowerment.

c) Guidance and counseling

Guidance and counseling will increase VMG participation in socio-economic development by building self-confidence and life skills to take active role in controlling and shaping their destiny. This efforts will enable VMG youth take advantage of the various government initiatives.

d) Embrace forward looking cultural practices

Through interaction with other communities during implementation of the project, VMGs will be exposed to other cultures and therefore abandon some of their unhelpful cultural practices such

FGM, cattle rustling and adopt helpful practices that enhance their identity, solidarity among other values .

7.1.2 Benefit of support for job creation

a) Startup businesses

The VMGs will benefit from financing for business startups and also acquire business development skills to take advantage of business opportunities within their communities and beyond.

b) Participate in sustainable development agenda

Beneficiaries will be integrated in the county and national development agenda through public participation and fulfillment of their social obligation including paying taxes.

c) Benefits of labour market information system

VMGs have special needs which require support in identification of their labour needs and priorities. The VMGs will benefit from labour market information and creation of awareness using a variety of communication options appropriate for VMGs like mobile phones, writing, oral, internet and other informal methods expressed during VMG consultations. KYEOP will improve access to and quality of labour market information for relevant skills match and development.

The youth will access a one stop shop on labour market information. The beneficiaries will have their skills matched with the available job opportunities.

7.2. Strengthening youth policy and project management

Evaluation and development of youth policies

KYEOP will help in development of youth employment and development of capabilities that will help in evaluation and review of existing youth initiatives and policies with informed mainstreaming VMG issues at both county and national level in order to address issues of discrimination, nepotism and prejudice as expressed during consultations.

Evaluations will help the Youth directorate to determine the most beneficial youth empowerment initiatives for informed investments on youth.

7.3. Catalytic funds and Access to Government Procurement Opportunities ((AGPO)

Sensitization during the project implementation will prompt the beneficiaries to apply for the catalytic funds and access government procurement opportunities leading to establishment of youth enterprises.

Potential adverse effects of KYEOP and mitigation measures

1. Increased interaction with other communities and sharing of ideas and experiences may lead to assimilation into the dominant culture and therefore lose their culture and identity. This

- will be mitigated through sensitizing project implementing staff and communities on OP 4.10 as well relevant GoK legislation on the rights of VMGs including the 2010 constitution.
- 2. Existing tension in some VMG areas such as; between the Turkana and Borana in Isiolo, Ogiek and Kipsigis in Nakuru County, Sengwer and Pokot in Transnzoia and between the Wakifundi and Wadigo in Kwale County. This can be mitigated through training the implementing staff on conflict sensitive approaches and development facilitation skills. In particular the "Do No Harm Approach" would add value in this direction.
- 3. Since the project is demand driven, VMGs may remain passive in uptake of the project initiates given the fact that they live in remove villages with limited access to information. The project will be intentional in reaching out VMGs through community meetings, local radio media stations as well as through their own local leadership. The project will have a national and county level VMG focal persons to ensure they participate and benefit from the project
- 4. The provision of cash grants to support job creation may be prone to corruption. The project will put in place accountable and transparent system where the targeted beneficiaries at county, sub-county and community level will monitor project activities and outputs and ensure public disclosure of those benefiting from the project right up to community level
- 5. The recently devolved, County Government participation in national Government projects is relatively low. The project implementation manual will clearly indicate the roles and responsibilities of the various stakeholders enhance county participation in the project. Moreover, the Directorate of Youth Affairs will hold consultative meetings with the Council of Governors leadership to ensure a sustained buy in and enhanced partnership between county Governments and the national Government in project implementation
- 6. Socio-cultural issues such as early pregnancy, early and forced marriage has forced many young girls take responsibilities of their children and families. This kind of situation may hinder vulnerable girls from benefiting from the project as some communities perceive (North Eastern, such Somali, Turkana) marriage as a form of employment. The project will be intentional in targeting equal number of youth (male and female) in most of the components. Moreover, the project will make efforts to remove barriers that make it difficult for either gender to access project benefits, such as in scheduling training for young mothers at a time convenient to them, allowing lactating mothers to participate in training with their young babies and caretakers among others.
- 7. Other mitigation measures for the project will include:
 - Active participation and involvement of VMGs in KYEOP activities through *free*, *prior* and informed consultations in all stages of the project
 - Fast-tracking implementation of the project with VMG lens
 - Sensitization and timely sharing of information with the VMGs through telephone, local radio stations ,county youth Affair departments and their local leadership

7.4. Strategy For Enhanced Participation Of VMGs In Project Implementation and Management

The implementation of KYEOP will be undertaken in a participatory and inclusive manner. This will involve consultations with various stakeholders including the implementing agencies and project beneficiaries Consultations will be held with the VMGs in their home areas and through local institutions such as the village headman and village elders' council among others.

Moreover, mobilization and decisions on meeting venues for consultations will be undertaken by the Vulnerable and Marginalized Groups key point persons that will be the link between the VMGs and KYEOP, implementing agencies and co-management units that shall be formed. The framework below was recommended during SA consultations to enhance VMG participation; other recommendations for enhancing participation of youth including VMGs included:

a) Initial stage of the project

- Raise awareness among VMGs and other youths through local radio stations, road shows and local leaders including chiefs FBO,CBO, Mosques and churches
- Use community Resources persons to raise awareness of the project among VMG youth
- Identify existing VMGs Youth Committees or establish such committees where they do not exist to oversee project implementations within their own communities
- Involve the Council of Elders has key stakeholder in implementation of the project for follow up and overseeing the management of youth projects

b) During project implementation

Project should have clear mechanism to ensure transparency and accountability which include;

- Those selected for training or grants should be known and endorsed by the Youth committee from their respective communities
- Selected beneficiaries names should be disclosed in the chiefs /sub-chiefs offices notice-board
- The project should have a portal for communication where VMGs youth can post their issues
- Organize exchange programmed for VMG youth on the best practices to help them learn and open ,up to the world

Table 12: Framework for Participation and Consultations with VMGs

| Scale | Committee | Establishment | Key Responsibilities |
|----------------------|---|--|---|
| County Level | Project steering committee | Reprehensive from each of the four IA¹⁴ Representative from each recognized VMG community Representative from County youth department | Provide general oversight and ensure inclusion of the VMG projects coordinate the planning, financing and implementation of the VMG projects |
| Per VMG Community | Project Implement ation Committee (PIC) | Comprises 9 members: - In each VMG shall have elected youth committee. (in some VMG, the committee is in place) comprising of girls and boys and representative of those with disability - Two advisory elders drawn from the council of elders by the youth Committee | Oversight role including vetting grant applicants from the community Responsible for project information disclosure/community mobilization |

-

¹⁴ Implementing Agency

c) Capacity building to enhance VMGs participation in KYEOP

During consultation meetings, the VMG communities suggested various thematic areas in which their capacity could be built or developed to enhance their participation in the implementation of the project as well as sustain their own social economic development. The thematic areas include;

- Development of business skills and entrepreneurship skills for establishment of micro and small enterprises and enhancement of access to various government initiatives such at the catalytic funds and AGPO
- Skills in conflict resolution and group dynamics for harmonious coexistence and development
- Basic skills individual visioning and planning to achieve personal and community goals

8.0 COMPLAINT HANDLING, GRIEVANCE AND REDRESS MECHANISM

Conflict resolution, otherwise known as reconciliation, is conceptualized as the methods and processes involved in facilitating the peaceful ending of disagreement among group members. Committed group members attempt to resolve group conflicts by actively communicating information about their conflicting ideologies to the rest of the group and by engaging in collective <u>negotiation</u>. Ultimately, a wide range of methods and procedures for addressing conflict exist, including but not limited to, <u>negotiation</u>, <u>mediation</u>, <u>diplomacy</u>, and creative <u>peace building</u>.

Grievance redress mechanisms (GRMs) are "institutions, instruments, methods and processes by which a resolution to a grievance is sought and provided". The mechanisms provide an effective avenue for expressing concerns and achieving remedies for communities. Grievances and disputes may arise at several stages of the project's planning and implementation and may be related to KYEOP, or may be a result of conflicts between groups affected by the project. To redress grievances that may arise between the projects affected peoples and KYEOP, a two-fold (internal) mechanism is proposed to compliment the mechanism lay down by human right groups of the Law Courts, and is designed with the aim of resolving grievances at the earliest opportunity and at the lowest possible level - community levels.

Proactive Approach: This approach promotes a common understanding through a four-pronged process following free, prior and informed consultation and dialogue, including: (a) wide-spread disclosure of project information and discussions on the way forward with regard to known complaints; (b) clarification of the criteria of eligibility for assistance; (c) clarification of the duties and responsibilities; and (d) community involvement in conflict resolution and public awareness. A KYEOP focal point person at the project implementation level will assist field officers (youth officers) to bring in professional experience of working grievance redress within local communities.

Reactive Approach: Conflicts that do arise in the course of project implementation would be dealt with through the grievance redress mechanism agreed upon by the VMGs and in accordance to the law.

During VMG consultation process it was revealed that most marginalized communities use council of elders and the headman through their traditional arbitration skills, local administration and Nyumba Kumi or Nyumba Ishirini to facilitate the peaceful ending of disagreement among them. The elders sit down to discuss and vote on an issue that can reconcile or improve the welfare of the community. This traditional mechanism of complaint handling is currently facing extinction from forces of modernity with the emergence of courts. However, these communities live far from state controlled security and the court system.

KYEOP will be urged to set up and support conflict resolution committees in the project areas that comprise of a mix of traditional conflict resolution mechanisms, through clan elders and the structures of the headman, representatives of KYEOP implementation team, a representative of civil society advocacy networks for the VMGs and the local administration.

Such a committee would sit from time to time to deliberate on emerging conflicts during project implementation. Such committees would be able to offer recourse mechanisms during the life of the project. In case the conflict resolution committees fail to arbitrate on such disputes, the matter can be referred to the Kenya National Commission on Human Rights, the Ombudsman or the courts of law.

Below is the VMGs proposed mechanisms for conflict resolution during project implementation.

- i. **Community level:** At this level, there is the Youth committees comprising of Seven elected members of youth that would ensure representative from the various villages A complainant in dispute among the youth across the villages will be reported the committee who will make efforts to address the conflict.
- ii. County level project steering committee: If the issue is not resolved at the community level council of elders it will then go to county level, where the community level committee make efforts to address the conflict
- iii. **National PCU level steering committee**: If case was not resolved at county level, it would then go to the PCU level for decision making and resolution. The complainant will be free to seek redress from other avenues including the administrative and legal avenues as appropriate.

Disclosure of the Social Assessment

This SA was disclosed to the VMGs and relevant stakeholders in all the four counties that the SA was carried out on February 8, 2016. A total of 73 representatives from the various stakeholders attended (see annex for list of participants). Comments from the disclosure forum were incorporated into the final SA.

9.0 CONCLUSIONS AND RECOMMENDATIONS

This chapter contains conclusions and recommendations of the study based on the findings.

9.1. Conclusion:

Socio-economic Demography of VMG Youth

- Youth with low levels of education among the VMGs was dominant. Of all interviewed 27.4% had completed secondary school level of education and a significant 4.8% never enrolled in school of which 80% were female.
- Not owning a National Identification Document (ID), by 83.6% of the VMG youth deny them opportunities to benefit from Government youth development initiatives such as Youth Enterprise Funds, Uwezo Funds among others.
- Ownership of mobile phones by 82.7% of the youth presents a great communication opportunity to KYEOP.
- Youth dependent of parents or guardian were 34.9% while 24% are casual labourers making them vulnerable

9.2. VMG perceptions of KYEOP

Stakeholder gave positive feedback about the project, they supported the project objective to increase access to youth employment referring to the youth as forgotten by the Government. Some of the significant potential positive effects of the project to VMG youth included; (i) eenhanced knowledge and skills (technical capacity) to engage in productive sectors of the economy; (ii) pprovision of employment resulting into increased incomes; (iii) enhanced civil awareness/empowerment among VMGs enabling them to know their rights and claim their entitlements (iv) reduced retrogressive cultural practices such as FGM and enhanced cultural values that preserve the unique communities; (v) increased socio-economic participation of VMGs at county and national level; (vi) improved leadership and organizational capacity for youth among VMGs.

Negative impacts of the project to VMG Youth included; (i) family breakdown that result from busy employment schedules that require one to be away from the family, thus the need for a sensitization on work-life balance (ii) exposure to alcohol, gambling and other "social vices", sensitization of beneficiaries on the negative effects of drugs and substance abuse required (iii) beneficiary communities rendered extinct due to intermarriages and assimilation to other dominant communities, thus need to sensitize the beneficiaries on the need to adhere to their cultural heritage (iii) loss of livelihood since they rely on traditional ways of for nourishment and survival. The beneficiaries will be introduced to decent, dependable and sustainable means of livelihood (iv) social disruption of the beneficiaries from their traditional way of life. They will be oriented on the modern way of life (v) existing tensions between VMGs and dominant communities in areas like Turkana and West Pokot, Turkana and Borana, Wakifundi and Wadigo and Ogiek of Mau and Kipsings and the project may provide an opportunity for such tensions to flare up into open conflicts. Project implementer need to be sensitized on conflict sensitive

approaches and especially the 'Do No Harm Approach' in development facilitation. Other mitigation strategies suggested included:

- active participation and involvement of VMGs in KYEOP activities through free, prior and informed consultations in all stages of the project
- fast-tracking implementation of the project with VMG lens
- sensitization and timely sharing of information with the VMGs through telephone, local radio stations ,county youth Affair departments and their local leadership (youth committees)

Some of the modifications to the project that VMGs suggested included:

- change the grants for job creation into soft loans as well as providing loan guided by the need as opposed to a flat rate for all youths. (deleted)
- working with VMGs youth through their establish youth groups as opposed to the individual approach proposed in the project

9.3. Legal and institutional framework for VMGs in Kenya

The main legal and institutional frameworks applicable to VMGs is the Constitution of Kenya, 2010, which has a number of provisions on how the State should deal with minorities and marginalized groups, including all groups covered by the World Bank's OP 4.10. Some of the key provisions of the constitution that relate to minorities and marginalized groups include: article 27 that prohibits the State from discriminating against anybody on the basis of ethnic or social background or language among other provisions; (i) article 56 which mandates the state to undertake affirmative action programmes to fast track the integration of minority and marginalized communities into the mainstream social and economic life of Kenya; article 100 which mandates Parliament to enact legislation for ensuring representation in Parliament of minority and marginalized communities among other groups; (ii) article 260 which defines who the minority and marginalized groups are (and includes groups covered under the World Bank's OP 4.10); (iii) article 204 (1) which establishes the Equalization Fund for fast tracking development of basic services such as the provision of water, health facilities, roads and electricity to marginalized areas to bring them to per with other areas of Kenya; article 174(e) which mandates the county governments to protect and promote the rights of minorities and marginalized communities.

9.4. Strategy for enhanced participation of VMGs

VMGs proposed strategies that could enhance their participation and benefits from the project. These include:

- enhanced outreach and awareness raising among VMGs youth on the project through local radio stations, community meetings, in consultation with local leaders including chiefs, Finance Based Organizations (FBO), Community Based Organizations (CBOs), mosques and churches, while others suggested road shows for enhanced publicity during project launching.
- involvement of the community resource persons among VMGs to raise awareness of the project among VMG youth in the various villages.
- Engagement of the VMGs Youth Committees or establish such committees where they do not exist to oversee project implementation within their own communities.

• Involve the Council of Elders has key stakeholder in implementation of the project for follow up and overseeing the management of youth projects.

9.5. During project implementation

Project should have clear mechanism to ensure transparency and accountability which include:

- youth selected for training or grants should be known and endorsed by the youth committee from their respective communities
- selected beneficiaries names should be disclosed in the chiefs/sub-chiefs offices notice-board
- the project should have a portal for communication where VMGs youth can post their issues and concerns
- organize exchange programme for VMG youth on the best practices to help them learn and open ,up to youth initiatives from other communities

9.6. Recommendations

Based on the findings during the consultations with VMGs, the following recommendations are considered tenable:

- Carry out awareness campaign of the project among the youth to enhance uptake and buy-in of the project. Target VMGs youth through mobile phones, community meetings, local radio media stations and local leadership (chiefs and assistant chiefs). National and county level VMG focal persons to ensure they participate and benefit from the project will be essential.
- 2. Review the provision of cash grants to support job creation since most VMGs preferred soft loans as opposed to grants. Further, the amount given to the youth should not be predetermined flat rate but a range of ksh 2,000 to 100,000. Soft loans were believed to be building on already existing government initiatives on youth empowerment.
- 3. Strengthen County Government participation in the project. The Directorate of youth to engage and create awareness
- 4. Should enhance the buy in of the project among CoGs and county government officials. Clear joint modalities of project implementation and management at county levels should be put in place.
- 5. VMGs located in conflict prone areas such as the coastal regions and northern Kenya should have staff trained on conflict sensitive approaches and development facilitation skills. In particular, the "Do No Harm Approach" that will influence stakeholders' perceptions, altitudes and practices in delivering project outcomes including implementing agencies.
- 6. Establish structures to enhanced VMGs participation, through, youth committees at village level and inclusion of youth representatives at county level project steering committees. This will enhance the voice of the youth in project implementation and management

Annex 1: Age * Sex * Level of education Cross tabulation

| | | | | | Sex | | |
|------------------------|-------|-------|------------|--------------|--------|-------|--------|
| Level of education | | | | | Female | Male | Total |
| None | Age | 16 | 5-19 years | Count | 2 | 0 | 2 |
| | | | | % within Age | 100.0% | .0% | 100.0% |
| | | 20 | 0-24 years | Count | 2 | 0 | 2 |
| | | | · | % within Age | 100.0% | .0% | 100.0% |
| | | 25 | 5-29 years | Count | 5 | 2 | 7 |
| | | | - | % within Age | 71.4% | 28.6% | 100.0% |
| | Total | | | Count | 9 | 2 | 11 |
| | | | | % within Age | 81.8% | 18.2% | 100.0% |
| Primary level drop-out | Age | 1 | 6-19 years | Count | 6 | 5 | 11 |
| | | | | % within Age | 54.5% | 45.5% | 100.0% |
| | | 2 | 0-24 years | Count | 8 | 13 | 21 |
| | | | | % within Age | 38.1% | 61.9% | 100.0% |
| | | 2 | 5-29 years | Count | 13 | 8 | 21 |
| | | | | % within Age | 61.9% | 38.1% | 100.0% |
| | Total | | | Count | 27 | 26 | 53 |
| | | | | % within Age | 50.9% | 49.1% | 100.0% |
| Completed primary | | | 6-19 years | Count | 7 | 7 | 14 |
| level | | | | % within Age | 50.0% | 50.0% | 100.0% |
| | | | 0-24 years | Count | 10 | 21 | 31 |
| | | | | % within Age | 32.3% | 67.7% | 100.0% |
| | | 2 | 5-29 years | Count | 7 | 11 | 18 |
| | | | | % within Age | 38.9% | 61.1% | 100.0% |
| | Total | ĺ | | Count | 24 | 39 | 63 |
| | | | | % within Age | 38.1% | 61.9% | 100.0% |
| Secondary level drop | A | \ge | 16-19 | Count | 2 | 9 | 11 |
| out | | | years | % within Age | 18.2% | 81.8% | 100.0% |
| | | | 20-24 | Count | 9 | 7 | 16 |
| | | | years | % within Age | 56.2% | 43.8% | 100.0% |
| | | | 25-29 | Count | 7 | 12 | 19 |
| | | | years | % within Age | 36.8% | 63.2% | 100.0% |
| | Γ | `otal | | Count | 18 | 28 | 46 |
| | | | | % within Age | 39.1% | 60.9% | 100.0% |

| Completed secondary | | Age | 16-19 | Count | 8 | 12 | 20 | |
|---------------------|-----|-------|-------|--------------|--------------|-------|--------|--------|
| | | yea | years | years | % within Age | 40.0% | 60.0% | 100.0% |
| | | | 20-24 | Count | 15 | 17 | 32 | |
| | | | years | % within Age | 46.9% | 53.1% | 100.0% | |
| | | | 25-29 | Count | 4 | 12 | 16 | |
| | | | years | % within Age | 25.0% | 75.0% | 100.0% | |
| | | Total | | Count | 27 | 41 | 68 | |
| | | | | % within Age | 39.7% | 60.3% | 100.0% | |
| Completed | | • | 20-24 | Count | 1 | 1 | 2 | |
| | Age | e | years | % within Age | 50.0% | 50.0% | 100.0% | |
| polytechnic level | | 25-29 | Count | 0 | 1 | 1 | | |
| | | | years | % within Age | .0% | 100.0 | 100.0% | |
| | Tot | al | | Count | 1 | 2 | 3 | |
| | | | | % within Age | 33.3% | 66.7% | 100.0% | |

Annex 2: Programme for VMG Consultations

| S.no | Activity | Time Frame | Venue | Person/s Responsible |
|------|--|--------------------|--|--|
| 1 | Planning for social Assessment and VMG Framework | 9.12.2015 | Room 334 | Kioi, Suzanne, Mercy and Ruth |
| 2 | Development VMGs Planning Framework Draft | 9 – 11/12/2015 | Room 385 | Kioi, Mercy, Ruth and Susan |
| 3 | Development VMGs Planning Framework Draft | 9 – 12/12/2015 | Room 385 | Suzanne, Kioi, Mercy, Ruth |
| 4 | Development of Data Collection Tools Sharing of the draft Report among the team for approval | 13/12/2015 | Room 385 | Kioi, Suzanne, Mercy and Ruth |
| 5 | Field Visit for Data Collection and community consultation with VMGs | 14- 16/12/2015 | Rift Valley – Trans-nzoia and Nakuru | |
| 6 | Field Visit for Data Collection and community consultation with VMGs | 17 – 19/12/2015 | Isiolo | Mwangi, Kioi, Mbae Suzanne, Mercy and Ruth, Youth Officer from the county and constituencies |
| 7 | Field Visit for Data Collection and community consultation with VMGs | 20 – 22/12/2015 | Kwale | Mwangi, Kioi, Mbae, Suzanne, Mercy and Ruth, Youth Officer from the two constituencies |
| 8 | Report Writing on Social Assessment (finalization) | 27 – 29/12/2015 | Naivasha | Mwangi, Kioi, Mbae, Mercy and Ruth |
| 8 | Forwarding to Suzanne for inputs and verification | 28/12/2015 | Naivasha | Mwangi, Kioi, Mbae, Mercy and Ruth |
| 9 | Suzanne re-forwarding to KYEOP Team for onward submission to World Bank (Cornelia) NB. GIbwa to Review and start Bank clearance process | 30/12/2015 | - | Mwangi, Kioi, Mbae, Mercy and Ruth |
| 10 | Disclosure Forum(VMGs – | 11/1/2016 | | Mwangi, Kioi, |

| | Mombasa) | | | Mbae, Mercy and |
|----|----------------------------|------------|---------------|-----------------|
| | | | | Ruth |
| 11 | Disclosure Forum – Rift | 7/1/2016 | Merica Hotel | Mwangi, Kioi, |
| | Valley (Nakuru) | | | Mbae, Mercy and |
| | | | | Ruth |
| 12 | Disclosure Forum – Eastern | 6/1/2016 | | Mwangi, Kioi, |
| | (Isiolo) | | | Mbae, Mercy and |
| | | | | Ruth |
| 13 | Working on the final | 12-14/2016 | Mombasa Beach | Mwangi, Kioi, |
| | Document (Coast) | | Hotel | Mbae, Mercy and |
| | | | | Ruth |
| 14 | DYA Submit a Final | 14/1/2016 | | The Director |
| | Document to World Bank | | | |
| | | | | |

Annex3: Table 1 and 2 summarizes profile of Known VMGs in Kenya

Tables 1; Indigenous hunter-gatherers, including small fishing and agricultural communities

| | Name marginalized community/group | Population | Livelihood | Location (County) |
|-----------------------|--------------------------------------|--------------------|-----------------------------|--|
| Mijikenda | Aweer (Boni) | 7,600 | H-G, Agric. | Lamu (11 villages in forests) |
| Mijikenda | Dahalo | 2,400 | H.G. | Lamu, Tana River |
| Mijikenda | Waata (Watha, | 12,582 | H-G | Lamu, Tana River |
| Voloniin | Sanye) Dorobo | 35,000 | Agric H.G. | |
| Kalenjin Kalenjin | | 79,000 | н.G. H-G | May Fagat/Mayet Flage |
| Kalenjin | Ogiek | /9,000 (20,000) | (honey) | Mau Forest/Mount Elgon |
| Kalenjin | El Molo | <3,000 | Fishermen | Lake Turkana |
| Kalenjin | Sengwer | >33,000 | H-G | Trans-Nzoia, |
| | | | Agric | Eleguyo-Marakwet |
| | | | • | West Pokot. |
| Swahili | Munyoyaya | 1,600 | Fishermen | Garissa (Tana R.) |
| Walwana | Malakote (Ilwana/Walwana) | 17,000? | Fish. /Agric. | Tana River |
| Not in 2009 Census | Omotik | Ext.? | H-G | Narok |
| Not in 2009 Census | Bajuni | 15,000? | Fish. ? | Mainland and coral islands off the coast of Lamu |
| Not in 2009 Census | Yaaku (Yiaku) | 200? 4,000? | H-G (honey) Pastoral. | Laikipia C (Mukogodo F.) |
| Burji | Burji | 24,000 | Agric. | Marsabit |
| Kipsigi Not in | Talai | | IDP | Kericho |

Sources: KNBS –2009 Population and Housing Census (2011) and Paul Lewis, Ethnologue: Languages of the World—Online version at http://www.ethnologue.com. *Note*: The Ogiek estimate their population at between 20,000 and 60,000.

Table 2: Indigenous nomadic and semi-nomadic pastoralists and agro-pastoralists

| Tribal Affiliation (2009 | Name | Populati on | Livelihood | Location County |
|--------------------------------|--------------------------|--------------------|--------------------------------|---------------------------------------|
| Maasai | Maasai | 840,000 | S-Nomadic Pastoralists | Kajiado, Narok, Nankuru, |
| Ilchamus | Ilchamus/ Njemps | 33,000 | Agro-past./ Fishermen | Baringo C. L.Baringo |
| Kalenjin | Endorois | 10,000? 60.000? | Pastoralists | Baringo C. L. Bogoria |
| Kalenjin | Pokot | 635,000 | S-Nomadic Past. /Agric. | West Pokot |
| Kalenjin | Saboat | 240,000 | Agro-pastoralists | Trans Nzoia, Bungoma. |
| Samburu | Samburu | 240,000 | S-Nomadic Pastoralists | Samburu C./ |
| Turkana | Turkana | 988,592 | S-Nomadic Pastoralists | Turkana, Isiolo |
| Rendille | Rendille/ Arial | 60,000 | S-Nomadic Pastoralists (camel) | Marsabit C. Isiolo C. |
| Borana | Borana/Gall a (Oromo) | 169,000 | S-Nomadic Pastoralists | Marsabit, Isiolo, Tana R., Garissa |
| Gabra | Gabra | 89,515 | Nomadic Camel | Marsabit |
| Sakuye | Sakuye | 27,000 | S-Nomadic | Marsabit, Isiolo |
| Dasenach | Dasenach | 12,500 | Agropast. Fish. | North Lake Turkana/ |
| Somali | Somali, | 2,300,00 0 | Nomadic Pastor. | Mandera, Wajir |
| Orma | Orma | 66,000 | Nomadic Pastor. | Lamu, Tana R, Garissa/ |

Sources: KNBS, -2009 Population and Housing Census (2011) and Paul Lewis, Ethnologue: Languages of the World—Online version at http://www.ethnologue.com.

Notes: The **Ilchamus** and the **Njemps** belong to the same ethnic group but are listed under both names in the 2009 census with 28,000 and 5,000 individuals respectively.

Galla is a pejorative name for the Borana but they are listed under both names in the

2009 census with 8,000 and 161,000 individuals respectively.

The **Somali** include various clans, including the Ajuran, Degodia, Arri (Gurreh, Gari), Hawiyab, Murile, Ogaden, Wardei, etc., some of whom are listed as independent groups in the 2009 census.

Annex 4: Screening Vulnerable and Marginalised communities

: VMG Screening Sheet using

| | Criteria | Details |
|--------------------------|--|---------|
| Вг | 1.0 Identity | |
| unk | 1.1 Self-identification | |
| 0 | 1.2 Recognition of this identity by others | |
| Bank OP 4.10 | | |
| 10 | Collective attachments | |
| | 1.3 Distinct habitats | |
| | 1.4 Ancestral territories | |
| | 1.5 Natural resources | |
| | | |
| | Distinct Customary institutions | |
| | 1.6 Cultural Institutions | |
| | 1.7 Economic Institutions | |
| | 1.8 Social Institutions | |
| | 1.9 Political Institutions | |
| | | |
| | Indigenous Language (provide example) | |
| | 1.1 Indigenous language | |
| | 1.2 Neighbouring languages (check | |
| | distinctness) | |
| | 1.3 National Language | |
| ution 2010 | Social assessment | |
| tution of Kenya, 2010 | 1.4 Population (small) | |
| | 1.5 Unique culture | |
| Ker | 1.6 Traditional lifestyle | |
| 1уа | 1.7 Traditional Livelihood | |
| • | 1.8 Geographic location | |
| | 1.9 Distinct Language | |

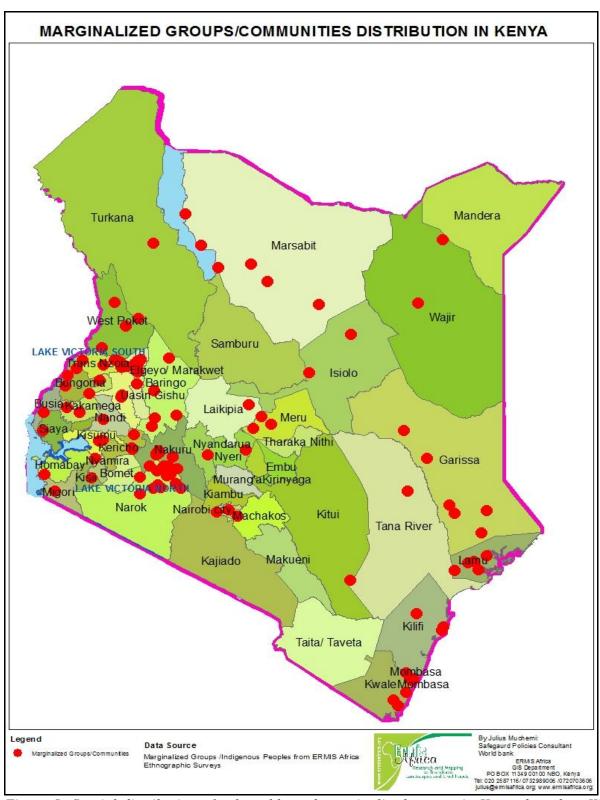


Figure 8: Spatial distribution of vulnerable and marginalized groups in Kenya based on World Bank OP 4.10 and Constitution of Kenya, 2010 Article 260.

Past World Bank funded projects implemented by the Government of Kenya have led to the identification and some level of characterisation of the various VMG meeting the criteria by WB OP 4.10 and CoK 2010 article 260. There are presented in the table 2. Some of the areas VMG who have triggered WB Op 4.10 and CoK, 2010 Article 260

| District | | Marginalized | Areas within | Economic | |
|----------|-----------|--------------------|--|----------------|--|
| | | Communities/Groups | | Activity | |
| 1. | Baringo | IL-Chamus | L. Baringo | Fishing / | |
| | | | | Livestock | |
| | | Endorois | L. Bogoria | | |
| | | Sapor | Margat division (Sapor) | | |
| 2. | Garissa | Munyoyaya | Balich village (36 households) | | |
| | | Pastoralist | | | |
| 3. | Isiolo | Waata | Garba-tula | | |
| | | Sakuye | Marti, Garba-tula | Semi-nomadic | |
| | | Turkana | Specify the areas | | |
| | | Borana | Specify the areas | | |
| | Mandera | Pastoralist groups | Specify the areas | | |
| 5. | Wajir | Pastoral groups | Specify the areas | | |
| 6. | Marsabit | Daasanach | Ileret | Pastoralists, | |
| | | | | farming, | |
| | | | | fishing | |
| | | Waata | North-Horr, Dukana, Marsabit | | |
| | | | (Dirib-Gombo), Hurri Hills, | | |
| | | | Maikona, Kalacha, Balessa, el-hadi | | |
| | | | Garwale | | |
| | | Konso | Marsabit (Dub gobba, Qachacha, | Petty business | |
| | | | Dakabaricha, Dalachas) | | |
| | | Deis | Telesgei, | Purely fishing | |
| | | El-molo | Loyangalani | Fishing | |
| | | Lkunono | South horr, Loiyangalani, Gatab | | |
| | | | [Mt. Kulal], Ilaut, Ngurnit, Korr, | | |
| | | | Nairibi, Lontolio, Merile, Laisamis, | | |
| | 3.6. 1 | 0.1 | Loglogo, Karare, Marsabit] | G : 1: | |
| 1/. | Moyale | Sakuye | Dabel (where they have a chief and councillor) | Semi-nomadic | |
| 8 | Samburu | ILKunono | Maralal: (Lkurumlelowua, | Blacksmith, | |
| 0. | Bulliouru | ILIKUMONO | Tamiyoyo, Baawa, Lolengai, Suguta | Livestock | |
| | | | marmar | Livestock | |
| | | | Laisimis: (Lodungokwe, Wamba, | | |
| | | | Serolip Ndikir Nanyokwe, latakwe - | | |
| | | | Barsaloi) | | |
| | | Dorobo /Il torobo | Wamba (Mathew ranges) | Beekeeping, | |
| | | | (6/ | farming, | |
| | | | | bricking | |
| | | | | making, Sand | |

| | | | harvesting |
|---------------|------------------|-----------------------------------|----------------|
| 9. Tana River | Waata | Sombo | Farming, small |
| | | | livestock |
| | Munyoyaya | Balambala (TR) | Casual work, |
| | | | Farming, |
| | | | Fishing |
| | Malakote /Ilwana | Bura | Rice farming, |
| | | | fishing |
| 10. Wajir | Gagabey /Bon | Bulla Kibilay (Habaswein sub- | |
| | | district) | |
| | Rer-Bahars | Wajir Town | Blacksmiths |
| 11. Turkana | Ngikebootok | Banks of River Turkwel | Hunting, |
| | | | Fishing and |
| | | | growing |
| 10 77 11 1 | 3.6 | | Sorghum |
| 12. Kajiado | Maasai | Specify the areas occupied | |
| 13. Kajiado | Maasai | Specify the areas occupied | |
| 14. Laikipia | Yiaku | Doldol, Sieku, | Livestock, |
| | 3.6 | | game ranching |
| 4.5.3.1 | Maasai | | |
| 15. Narok | Ogiek | Narok-S: Loloipangi, Songoo, | (Ancient |
| | | Inkaron, Lamek, Loita, Esinoni | Hunter-gather) |
| | | Narok -N: Inkareta, Ilokurto, | Farming and |
| | | Sasumwan, Enoosupukia, | livestock |
| | Maasai | Olpusimoru, Oloropil | |
| 16. Transmara | Maasai | To be confirmed | |
| 17. West | | Pokot North: Chemorongit location | |
| Pokot | Sengwer | (Alale division), Korokou sub- | |
| 1 OKOt | | location, Kaptolomwo location | |
| | | (Kasei division) | |
| | | Pokot Central: Seker and Lomut | |
| | | West Pokot: Serewo, Chepareria, | |
| | | Sook and Cheptuyia | |
| 18. Kwale | Boni | Specify the areas occupied | |
| 19. Malindi | Boni | Specify the areas occupied | |
| 20. Lamu | Boni/Aweer | Majengo, Mangai, Kiunga, Kiduruni | (Ancient |
| | | | Hunter-gather) |
| | | | –farming, |
| | | | fishing |
| | Sanye | | Hunter-gathers |
| 21. Kilifi | Boni | Specify the areas occupied | |
| 22. Nakuru | Ogiek | Specify the areas occupied | |
| 23. Nandi | Ogiek | Specify the areas occupied | |
| 24. Trans- | Sengwer | Specify the areas occupied | |
| nzoia | | | |

| 25. Uasin Gishu | Sengwer | Specify the areas occupied | |
|--------------------|--|----------------------------|--|
| 26. Bomet | Ogiek | Specify the areas occupied | |
| | Confirm group meeting the criteria | Specify the areas occupied | |
| 27. Kitui | Confirm group meeting the criteria | Specify the areas occupied | |
| 28. Machakos | To be confirmed | Specify the areas occupied | |
| 29. Elgeiyo | To be confirmed | | |
| Marakwet | , and the second | | |
| 30. Kericho | To be confirmed | | |
| 31. Bungoma | Ogiek –Mt Elgon | | |
| 32. Busia | To be confirmed | | |
| 33. Kakamega | To be confirmed | | |
| 34. Siaya | To be confirmed | | |
| 35. Kisumu | To be confirmed | | |
| 36. Nyamira | To be confirmed | | |
| 37. Kisii | To be confirmed | | |
| 38. Homa bay | To be confirmed | | |
| 39. Taita | To be confirmed | | |
| Taveta | | | |
| 40. Nyeri | To be confirmed | | |
| 41. Kirinyaga | To be confirmed | | |
| 42. Murang'a | To be confirmed | | |
| 43. Nyandarua | To be confirmed | | |
| 44. Meru | To be confirmed | | |
| 45. Tharaka | To be confirmed | | |
| Nithi | | | |
| 46. Embu | To be confirmed | | |
| 47. Nairobi | To be confirmed | | |

Assignment: Primary Screening and Social Assessment of VMG's

This list of identified VMG has continuously been subjective to field validation with respect to primary screening (identification and characterisation of the respective communities and groups) as well to social assessment to assess and document their demographic, socio-economic, cultural and institutional profiles and setting to ensure the objectives of the specific projects are achieved in line with the WB OP 4.10 and CoK, 2010 are met.

This exercise will thus serve to accomplish the following objectives:

- 1. Primary Screening:
 - a. Conduct field verification of the identified Vulnerable and marginalized groups present within the 47 counties in Kenya,
 - b. Filling any existing VMG identified gaps for all the counties both with already identified and those without any identified groups as per the provided criteria (table 1)

- c. Characterising the identified VMG'S
- 2. Conducting a social assessment to project information such information as
 - a. **General VMG Characteristics:** geographic, social, economic, cultural, institutional profiles
 - b. Specific Youth related issues
 - i. Demography
 - ii. Family related characterisation. E.g. orphans, single vulnerable parents street-dwelling, evictees
 - iii. Education for age 16 -29 years
 - iv. National identification documents e.g. issuance of Identity Card for purposes of accessing opportunities in formal institutions,
 - v. Service levels: education and training institutions (formal, informal and non-formal), transport (roads and vehicles), electricity, markets, bank, mobile phone coverage, internet connectivity, radio and television coverage (national and local stations), access to county and sub-county youth officers,
 - vi. Communication channels e.g. Mobile phones, MPESA, Banking facilities
 - vii. Institutionalisation e.g. youth groups, forums, network (formal and informal) including traditional and emerging institutions,
 - viii. NGO, FBO, CSO, traditional institutions supporting youth mobilisation
 - ix. Supportive stakeholders to youth affairs; -NGO, FBO, CSO, traditional institutions supporting youth mobilisation
 - x. Economic opportunities (jobs /employment) already harnessed and potential opportunities based on such factors as the VMG socio-economic and cultural settings; industries, tourisms /eco-tourism and other nature-based enterprises, trading centres/venue.
 - xi. Conflict handling mechanisms and grievance resolution mechanisms
 - xii. Any other relevant information that will support the implementation of the project.

The consultant will be deliberating with the various youth officer at the county and sub-county level towards gathering of the above data and information.

Annex 5: List of participants (Attachment 1)

Annex6: List of Participants for disclosure workshop (Attachment 2)

Annex 7: Gallery of Project Photos

